

Class PA 258

Book A 73

1850













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# FIRST GREEK BOOK;

ON THE PLAN OF THE

*Read at C. of S. Apr 12. 51*

FIRST LATIN BOOK.

270  
1437

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IN BURLINGTON COLLEGE, N. J.

NEW-YORK:

D. APPLETON & COMPANY, 200 BROADWAY.

PHILADELPHIA:

GEO. S. APPLETON, 164 CHESNUT-STREET.

1850.

*Deposited in the Clerk's Office  
Southern District of  
New York Oct. 19. 1850*



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29,376

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## PREFACE.

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IN presenting a new and improved edition of the FIRST GREEK BOOK, the American Editor takes great pleasure in acknowledging the very gratifying success of the "Arnold Series," as issued under his supervision. He has not spared labor on his part, nor have the Publishers expense on their's, to render the various volumes of the series even still more worthy of the confidence and support of the public; and he ventures to express the opinion that the present "First Greek Book" will be found to be admirably adapted to the grounding of the young student in the fundamental principles of the noble language of Greece, as well as a very considerable improvement on former editions of the same book.

In this, as in the "First Latin Book," Mr. Arnold has prepared with great care, in both Greek and English, such Exercises as serve to illustrate those portions of the Grammar which are needful at the outset. Grammatical apparatus is supplied according as it is wanted; difficulties are elucidated; peculiarities of the Greek language are pointed out; differences of idiom between the two languages are specially noted; and, in accordance with the plan pursued by Ollen-

dorff in his excellent works on education, *frequent repetition* of principles learned, and of things already acquired, impresses them upon the memory with surprising distinctness and force.

It may not be deemed amiss here to say, that the educational works of Mr. Arnold require activity and energy on the part of the teacher as well as the scholar. They are *not* meant to supersede the necessity of a competent and faithful instructor, who can take occasion to enlarge upon, render more full (as boys now and then need), and impress upon his classes, the admirably arranged and clearly and logically drawn out course of instruction contained in these volumes. On the contrary, the teacher must be active and hard-working as well as his boys: if he be so, it is really surprising how rapid and yet how solid is their progress; if he be not, this as well as every other good school-book will be of comparatively little service in carrying forward the student toward the goal of his wishes and his efforts. It *ought* not to be necessary, in these days, to remind any one that there is no royal road to learning, and that the best of books and best of systems will not make thorough scholars, without good teachers, and studious, hard-working pupils.

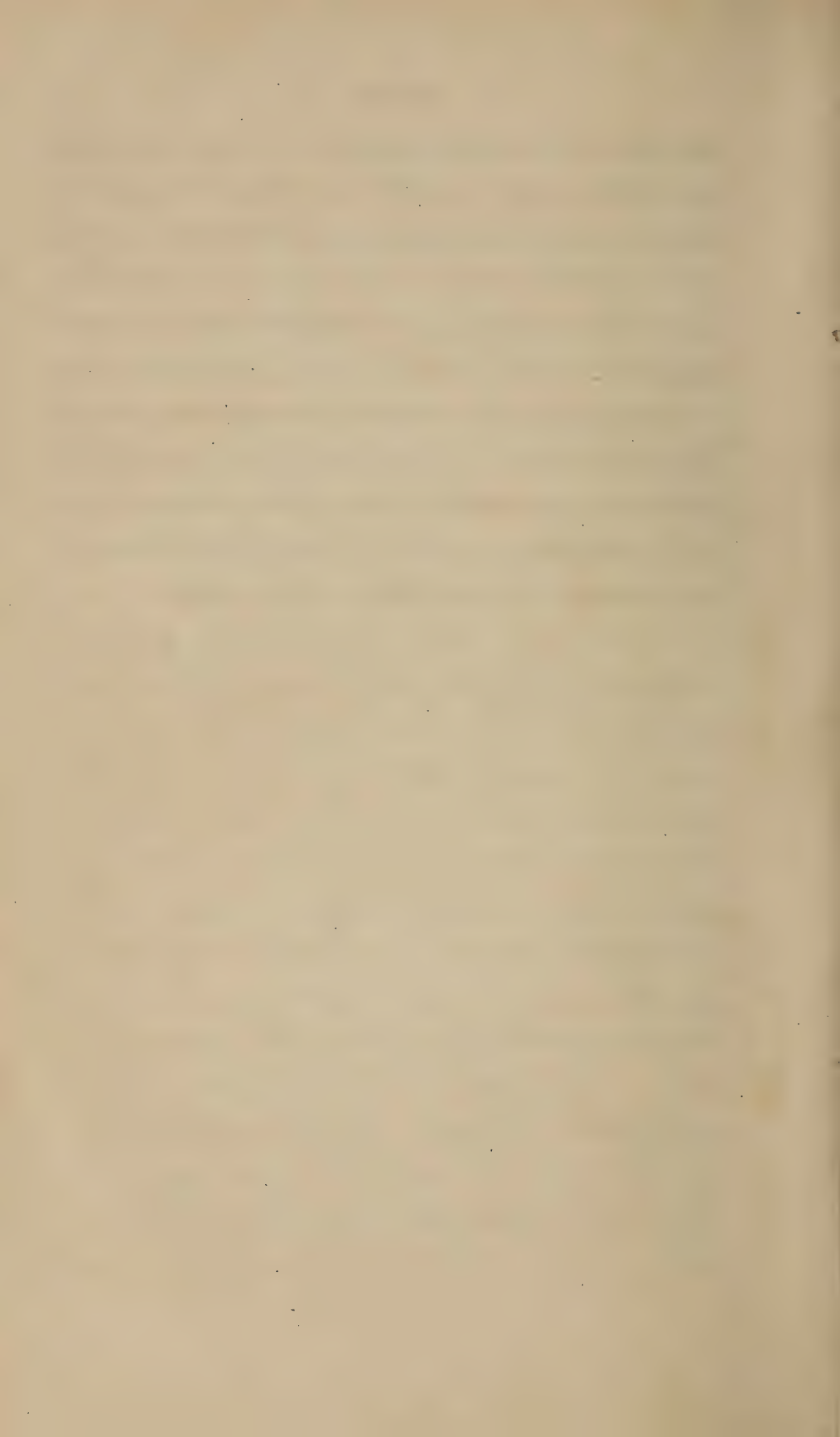
The American Editor has endeavored to do all in his power to improve the present volume: he has amplified the earlier Lessons and Exercises; added simple and clear explanations where they seemed to be needed; inserted "Ques-



tions," rather as suggestive of what may be, than as expressive of all that should be, asked ; has referred frequently to Kühner's valuable Grammar for fuller elucidation of difficulties or peculiarities, &c. He hopes, ere long, to be able to go still further, and in a "Second Greek Book" to carry the pupil through the Verb in  $\mu\iota$  (which is not fully treated of in this volume), the Irregular Verbs, and the principal rules of the Syntax. In that event, the apparatus supplied would be full and complete in all respects ; and by a faithful use of these works, the foundation would be laid, broad and deep, of sound classical scholarship in our country.

J. A. S.

BURLINGTON COLLEGE,  
Sept. 20th, 1850.



# CONTENTS.

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## LESSONS AND EXERCISES.

LESSON.	PAGE.
I. The Alphabet . . . . .	1
II. The Sounds of the Letters . . . . .	2
III. The Diphthongs. Breathings . . . . .	4
IV. Classification of the Consonants . . . . .	7
V. Syllables. Quantity . . . . .	9
VI. Accents. Enclitics, &c. . . . .	12
VII. Parts of Speech. Inflection, &c. . . . .	16
VIII. The Verb. Present and Future Active . . . . .	19
IX. The Verb ( <i>continued</i> ) . . . . .	22
X. The Article . . . . .	24
XI. First Declension of Nouns . . . . .	26
XII. Contracts. Masculines of the First Declension . . . . .	30
XIII. Second Declension of Nouns . . . . .	34
XIV. Contracts of Second Declension. Imperfect Tense. Augment . . . . .	38
XV. Adjectives . . . . .	41
XVI. Adjectives ( <i>continued</i> ). Future from Verbs in ζω, εω, αω, οω . . . . .	44
XVII. First Aorist Active . . . . .	47
XVIII. Attic Second Declension. Present Indicative of Depo- nent Verbs . . . . .	50
XIX. Third Declension of Nouns . . . . .	53
XX. Present and Future of Verbs in άω. Present Participle . . . . .	57
XXI. Third Declension. Adjectives in άς, εις . . . . .	59
XXII. Πάς, άπας. Participle of the Aorist . . . . .	61
XXIII. Nouns that suffer Syncope . . . . .	64
XXIV. Adjectives of two Terminations. Κέρας, &c. . . . .	67
XXV. Substantives in ης, ος. Adjectives in ης . . . . .	70



LESSON.	PAGE.
XXVI. Ἡρακλῆς, &c. . . . .	72
XXVII. Substantives in εὖς. Participle of the Future . . .	74
XXVIII. Substantives in ις, ι, υς, υ . . . . .	77
XXIX. Ἡχώ, αἰδώς . . . . .	79
XXX. Imperative. Adjectives in υς . . . . .	81
XXXI. Subjunctive of the Present and Aorist Active . . .	84
XXXII. First Future and Aorist of Liquid Verbs. Οὐ μὴ with Future and Subjunctive of the Aorist . . . . .	88
XXXIII. The Tenses. The Subjunctive after ἵνα, ὅπως, ὥς. The Present Imperative and the Aorist Subjunctive . . .	92
XXXIV. Subjunctive and Optative of Present and Aorist . .	94
XXXV. Some of the Passive Tenses. Characteristics of Verbs. Augment of Verbs compounded with a Preposition . . .	98
XXXVI. Middle Voice . . . . .	103
XXXVII. Ἄν with Imperfect and Aorist of the Indicative . .	107
XXXVIII. Moods of Present Passive and Middle. First Aor. Middle. (On the Optative.) . . . . .	110
XXXIX. Moods of Aorist Passive and Future Passive. (On the Subjunctive and Optative.) . . . . .	112
XL. Perfect and Pluperfect Active . . . . .	117
XLI. Perfect and Pluperfect Active ( <i>continued</i> ). Sentences introduced by ὅτι, ὥς . . . . .	121
XLII. Perfect and Pluperfect Passive . . . . .	124
XLII.* Persons and Moods of Perfect Passive . . . . .	128
XLIII. Contracted Verbs in áω. Present and Imperfect Act- ive . . . . .	132
XLIV. Contracted Verbs in έω. Present and Imperfect Act- ive . . . . .	135
XLV. Contracted Verbs in óω. Present and Imperfect Act- ive. (On the Infinitive of the Aorist.) . . . . .	137
XLVI. Verbs in áω. Passive and Middle. (Aorist Infinitive.)	140
XLVII. Verbs in έω. Passive and Middle . . . . .	142
XLVIII. Verbs in óω. Passive and Middle . . . . .	144
XLIX. Tempora Secunda. Second Aorist . . . . .	145
L. Second Perfect. Futurum Atticum . . . . .	149
LI. Comparative and Superlative . . . . .	153
LII. Verbs in μι. Τίθημι (Act.). . . . .	155
LIII. Ἰστημι (Act.). . . . .	157

LESSON.	PAGE.
LIV. Δίδωμι (Act.). Accus. from Impure Nouns in <i>ις</i> . . . . .	159
LV. Verbs in <i>ν̄μι</i> . Δείκνυμι (Act.). . . . .	161
LVI. Τίθημι, Pass. and Mid. . . . .	163
LVII. Ἰστημι, Pass. and Mid. . . . .	165
LVIII. Δίδωμι, Pass. and Mid. . . . .	166
LIX. Δείκνυμαι . . . . .	168
LX. The Verbs ἵημι, εἰμί, and εἶμι . . . . .	169

## NOTES.

1. On the Division of Syllables . . . . .	173
2. Accentuation of Verbs . . . . .	ib.
3. Quantity of <i>a</i> , G. <i>as</i> . . . . .	ib.
4. Quantity of <i>a</i> in Adjectives and Participles . . . . .	174
5. A short Vowel before a <i>muta cum liquidâ</i> . . . . .	ib.
6. Usual Contractions . . . . .	ib.
7. Words, Cases, and Moods to be distinguished . . . . .	175
8. Euphonic Rules . . . . .	ib.
9. Irregular Substantives . . . . .	178
10. On the place of <i>άν</i> . . . . .	180
11. Crasis . . . . .	ib.
12. Correlative Adjectives and Adverbs . . . . .	181
13. Irregular Comparison . . . . .	182

## PARADIGMS, &amp;c.

1. The Article . . . . .	185
2. Terminations of the Three Declensions . . . . .	ib.
3. First Declension . . . . .	186
4. Second Declension . . . . .	ib.
5. Adjectives in <i>ος</i> . . . . .	ib.
6. Contraction of the Second Declension . . . . .	187
7. Adjectives in ( <i>εος, οος, =</i> ) <i>ους</i> . . . . .	ib.

	PAGE.
8. Attic (Second) Declension . . . . .	187
9. Adjective in <i>εως, ων</i> ( <i>ἴλεως</i> ) . . . . .	188
10. Third Declension . . . . .	ib.
11. <i>Εὐδαίμων</i> . . . . .	189
12. Comparative in <i>ων</i> . . . . .	ib.
13. <i>Μέλας</i> , 14. <i>Χαρίεις</i> , 15. <i>Πᾶς</i> . . . . .	ib.
16. Participle of Present Active . . . . .	190
17. Participle of First Aorist Active . . . . .	ib.
18. <i>Πολύς</i> , <i>Μέγας</i> . . . . .	ib.
19. <i>Πατήρ</i> , <i>μήτηρ</i> , <i>ζυγάτηρ</i> , <i>άνήρ</i> . . . . .	ib.
20. <i>Κέρας</i> , <i>κρέας</i> , 21. <i>Τριήρης</i> , <i>τείχος</i> . . . . .	191
22. Adjective in <i>ης</i> . . . . .	ib.
23. <i>Πόλις</i> , 24. <i>Πήχϋς</i> , 25. <i>Ἄστυ</i> . . . . .	192
26. Adjectives in <i>υς</i> . . . . .	ib.
27. <i>Βασιλεύς</i> , 28. <i>Ἰχθύς</i> , 29. <i>Βούς</i> , <i>γραῦς</i> . . . . .	ib.
30. <i>Πόρτις</i> , 31. <i>Ἐγγέλυσ</i> , 32. <i>Οἷς</i> . . . . .	193
33. Participle of First Aorist Passive . . . . .	ib.
34. Participle of Second Aorist Passive . . . . .	ib.
35. Participle of Perfect Active . . . . .	194
36. The first four Numerals . . . . .	ib.
37. <i>Τίς</i> ; (interrog.) 38. <i>Τίς</i> (indef.) 39. <i>Οὔτις</i> , 40. <i>Οὐδείς</i> . . . . .	ib.
41. <i>Ἐγώ</i> , 42. <i>Σύ</i> , 43. <i>Ἢ</i> . . . . .	195
44. Reflexive Pronouns ( <i>ἐμαυτοῦ</i> , <i>σεαυτοῦ</i> , &c.) . . . . .	ib.
45. Reciprocal Pronoun ( <i>ἀλλήλων</i> ) . . . . .	ib.
46. Demonstrative Pronouns : <i>Ὅδε</i> , 47. <i>Οὗτος</i> , 48. <i>Αὐτός</i> . . . . .	196
49. Relative Pronouns : <i>Ὅς</i> , 50. <i>Ὅστις</i> . . . . .	ib.
51. <i>Ἄλλος</i> , <i>ἐκείνος</i> . . . . .	ib.
52. <i>Τοσοῦτος</i> , <i>τοιοῦτος</i> . . . . .	197
53. Terminations of the Tenses of a Verb in the first person singular of the Indicative Mood . . . . .	ib.
54. Terminations of the Moods and Participles . . . . .	198
55. Conspectus of the Moods of a Barytone Verb . . . . .	199
56. Terminations of the Active Voice . . . . .	200
57. Terminations of the Passive and Middle Voices . . . . .	202
58. Regular Verb in <i>ω</i> . . . . .	204
Accentuation of Verbs . . . . .	206
59. Table of Contracted Verbs . . . . .	210
60. Verbs in <i>μι</i> ( <i>τίξημι</i> , &c.). Active . . . . .	212



	PAGE.
61. Verbs in <i>μι</i> (Τίξημι, &c.). Passive and Middle . . . . .	215
62. Verbs in <i>μι</i> (Τίξημι, &c.). Future, Aorist, Perfect, and Pluperfect . . . . .	217
63. Verbs with Second Aorist like Verbs in <i>μι</i> . . . . .	218
64. Additional Examples . . . . .	219
65. Syncopated Perfect (ἔσθηκα) . . . . .	ib.
66. Other Syncopated Perfects . . . . .	ib.
67. ἴημι,—εἶμι and εἶμι,—φημί . . . . .	221
68. Εἶμι, εἶμι . . . . .	222
69. Φημί . . . . .	224
70. Οἶδα . . . . .	225
71. Κεῖμαι, ἦμαι . . . . .	226
72. Anomalous Verbs . . . . .	227
73. <i>Futura Media</i> of Regular Verbs . . . . .	ib.
74. Deponents Passive (i. e. that have a Passive Aorist) . . . . .	228

LIST OF NUMERALS . . . . .	235
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## DIFFERENCES OF IDIOM, GRAMMATICAL HINTS, &amp;c.

A. Prepositions . . . . .	237
B. Miscellaneous . . . . .	244

## INDEX.

I. Greek and English . . . . .	249
II. English and Greek . . . . .	277

### NOTANDA.

1. The small numerical references *above the line of words* refer to the Differences of Idiom, &c., at the end of the work (p. 237).
2. The pupil should be constantly practised in the *Paradigms* given at the end of the work.
3. He should be required from the beginning (i. e. from the *sixth* Exercise) to *accentuate* his Greek. The rules for changing the accents in the declensions are given after each declension. Those for the Verbs will be found at p. 206.
4. The references to Kühner are to the "Grammar for High Schools and Colleges," translated by Messrs. Edwards and Taylor: Andover, 1844. 8vo.

# FIRST GREEK BOOK.

## LESSON I.

### *The Alphabet.*

1. The Greek Alphabet consists of twenty-four letters: seven of these are vowels, and seventeen consonants.

Forms.	Roman Letters.	Names.	Numeral Power.
A α	a (ah)	Alpha Ἀλφα	1
B β	b	Beta Βῆτα	2
Γ γ	g (hard)	Gamma Γάμμα	3
Δ δ	d	Delta Δέλτα	4
E ε	ě (short)	Epsilon Ἐ ψιλόν	5
Z ζ	z	Zeta Ζῆτα	7
H η	ē (long)	Eta Ἡτα	8
Θ θ, θ	th	Theta Θῆτα	9
I ι	i (ee)	Iota Ἰῶτα	10
K κ	k	Kappa Κάππα	20
Λ λ	l	Lambda Λάμβδα	30
M μ	m	Mu Μῦ	40
N ν	n	Nu Νῦ	50
Ξ ξ	x	Xi Ξι	60
O ο	ō (short)	Omīcron Ὅ μικρόν	70
Π π	p	Pi Πι	80
Ρ ρ	r	Rho Ῥῶ	100
Σ σ, ς	s	Sigma Σίγμα	200
T τ	t	Tau Ταῦ	300
Υ υ	u	Upsilon Ὑ ψιλόν	400
Φ φ	ph	Phi Φι	500
X χ	ch	Chi Χι	600
Ψ ψ	ps	Psi Ψι	700
Ω ω	ō (long)	Omēga Ὠ μέγα	800





11.  $\gamma$  before a vowel is sounded like *g* hard, as  $\gamma\eta$  (*gē*, like the English *gay*); when before another  $\gamma$  and also before  $\kappa$ ,  $\chi$ ,  $\xi$ , it is sounded like *ng* in *ring*. Thus  $\alpha\gamma\gamma\epsilon\lambda\omicron\varsigma$  must be pronounced *ang-gelos* (Latin *angelus*);  $\sigma\upsilon\gamma\kappa\omicron\pi\acute{\eta}$ , *sūng-kōpē*;  $\text{'}\Lambda\gamma\chi\acute{\iota}\sigma\eta\varsigma$ , *Ang-chīses*;  $\lambda\acute{\alpha}\rho\upsilon\gamma\xi$ , *larūngx*; &c.

12.  $\zeta$  has the sound of *dz* (nearly), as in the English *adze*; as  $\zeta\acute{\epsilon}\omega$ , *dzeo*;  $\mu\epsilon\lambda\acute{\iota}\zeta\omega$ , *melid-zo*.

13.  $\Theta$  has the sharp sound of *th* in *thin*, *thick*; never the sound of *th* in *this*, as  $\Theta\epsilon\omicron\lambda\omicron\gamma\acute{\iota}\alpha$ , *theology*.

14.  $\tau$  always retains its proper sound of *t* and is never pronounced like *sh*, as in some English words (*propitiation*, *condition*, &c.); thus,  $\text{Κριτίας}$ , *Krit-i-as* (not *Krish-i-as*);  $\alpha\acute{\iota}\tau\acute{\iota}\alpha$ , *ait-i-a*; &c. So, too,  $\sigma$  never has the sound of *sh*, as  $\text{'}\Lambda\sigma\acute{\iota}\alpha$ , *As-i-a* (not *Ash-i-a*).

15.  $\chi$  has the hard, guttural sound, as *ch*, in *chemist*, *chaos*, *loch*, &c.

### Exercise 1.

16. Give the *names* and *sounds* of the following letters:

$\alpha$	$\eta$	$\delta$	$\zeta$	$\rho$	$\psi$	$\omega$	$\xi$
$\iota$	$\beta$	$\xi$	$\lambda$	$\phi$	$\mu$	$\zeta$	$\nu$
$\pi$	$\kappa$	$\gamma$	$\sigma$	$\rho$	$\gamma$	$\nu$	$\upsilon$
$\chi$	$\rho$	$\lambda$	$\delta$	$\zeta$	$\eta$	$\xi$	$\sigma$
$\gamma$	$\psi$	$\varsigma$	$\mu$	$\epsilon$	$\gamma$	$\delta$	$\tau$
$\tau$	$\eta$	$\omega$	$\tau$	$\nu$	$\zeta$	$\upsilon$	$\nu$
$\phi$	$\pi$	$\chi$	$\rho$	$\upsilon$	$\xi$	$\eta$	$\rho$
$\gamma$	$\psi$	$\varsigma$	$\nu$	$\chi$	$\varsigma$	$\omicron$	$\varsigma$
$\Lambda$	$H$	$\Delta$	$Z$	$P$	$\Psi$	$\Omega$	$\Xi$
$I$	$B$	$\Xi$	$\Lambda$	$\Phi$	$M$	$Z$	$N$
$\Pi$	$K$	$\Gamma$	$\Sigma$	$P$	$\Gamma$	$N$	$Y$
$X$	$P$	$\Delta$	$\Delta$	$Z$	$H$	$\Xi$	$\Sigma$
$\Gamma$	$\Psi$	$\Sigma$	$M$	$E$	$\Gamma$	$\Delta$	$T$
$T$	$H$	$\Omega$	$T$	$N$	$Z$	$Y$	$N$
$\Phi$	$\Pi$	$X$	$P$	$Y$	$\Xi$	$H$	$P$
$\Gamma$	$\Psi$	$\Theta$	$N$	$X$	$\Phi$	$O$	$\Theta$

17. Write the *names* of the letters in Greek: also write in Greek *capitals* these words, Xēnōphōn, Paulōs, Matthaiōs.

18. QUESTIONS.—How many letters are there in the Greek alphabet? How many and which are vowels? How many and which consonants? What do you mean by *ē-psilon*? *u-psilon*? Which is short or little *ō*? Which long or great *ō*? When does *γ* have the sound of *ng*? Give an example. Do you ever give *σ* or *τ* the sound of *sh*? Does the same rule apply to the English?

### LESSON III.

#### *The Diphthongs.—Breathings.*

19. There are *twelve* diphthongs in Greek; *six* of these are termed *proper*, *six improper* diphthongs.

1) Proper diphthongs are:

<i>αι</i>	pronounced like <i>ai</i> in <i>aisle</i> ,	e. g. <i>αἴξ</i>
<i>αυ</i>	" <i>ou</i> sound,	<i>ναῦς</i>
<i>ει</i>	" <i>ei</i> height,	<i>δεῖνός</i>
<i>ευ</i>	" <i>eu</i> neuter,	<i>Ζεὺς</i>
<i>οι</i>	" <i>oi</i> boil,	<i>κοινός</i>
<i>ου</i>	" <i>ou</i> youth,	<i>οὐρανός</i>

Some prefer to sound *αυ* as *au* in *laud*, and *ου* as *ou* in *sound*.

2) Improper diphthongs are:

*α* pronounced like the simple vowel *α*.

*η* " " *η*.

*ω* " " *ω*.

*ηυ* " *eu* in *feudal*, or like the diphthong *έυ*.

*υι* " *whee* in *wheel*.

*ωυ* " the diphthong *ου*.\*

---

\* The following examples will show how the Romans sounded

REM. α, η, ω have the second vowel (ι) of the diphthong written underneath. This is called *Iota subscriptum*, and is generally so written after α, η, ω. But when *capital* letters are used the ι is still written *as a letter*; thus ΔΕΞΠΟΤΗ = δεσπότη, Ἄϊδης = ἄϊδης, Ὠιδή = ὦδῆ. Iota is then said to be *adscribed*.

20. Every word in Greek that begins with a vowel or diphthong, has a mark over this initial vowel or diphthong termed a *breathing*: it is placed over the *second* vowel of a diphthong; as ἔχω, αἶξ, &c.

21. The *rough* breathing or *aspirate* (spiritus asper) is a *comma turned the wrong way*, and is sounded like an *h* before a vowel; as, ὁ, *ho*; οἱ, *hoi*; Ἑκτωρ, *Hector*; εὐρίσκω, *heurisko*.

22. The *smooth* breathing (spiritus lenis) is a *comma*, and has no effect on the pronunciation; thus, ἀνὴρ is pronounced *anēr*, ὄρος, ὄrōs, &c.

23. Every word that begins with υ has, in Attic Greek, the rough breathing, as ὑπέρ, *hyper*; ὑφέν, *hyphen* (hyphen).

24. The *consonant* ρ has also the rough breathing over it, when it stands at the beginning of a word, as ῥέα, *Rhea*.

25. In the *middle* of a word a *single* ρ has no breathing over it: of two ρ's, the first has the smooth, the second the rough breathing: ῥῥώσο! (In some modern editions the breathings over ρρ are omitted.)

these diphthongs, and how they are represented in English: αι is expressed by the diphthong *æ*, ει by *i* and *ē*, υ by *y*, οι by *æ*, ου by *u*; e. g.

Φαῖδρος, Phædrus,	Μοῦσα, Mûsa,
Γλαῦκος, Glaucus,	Εἰλείθυια, Ilithyia,
{ Νεῖλος, Nilus,	Θρᾷκες, Thrâces,
{ Λυκεῖον, Lycæum,	Θρηῖσσα, Thrêssa,
Εὔρος, Eurus,	τραγῳδός, tragædus.
Βοιωτία, Bœotia,	



*Exercise 2.*

26. Write (with the proper *breathings*) the following words in Greek characters.

☞ Note that ē, ō stand for η, ω : ě, ǫ for ε, ο : also that the *h* represents the *rough* breathing.

hĕn	hōmoiōs	rhabdōs	rhinos	arrhabōn
hois	hōn	hikanoi	adunatōs	ĕsti
ĕgō	hōs	agathōs	houtoi	ĕchousin
ēn	aneu	hōspĕr	hĕdu	hōti
hun	an	hĕgēmōna	rheuma	rhachōs
anĕr	angellos	rhiptō	hō	rhētōr
hagia	hōstĕ	ōmbrōs	tōdĕ	arrhētōs
hĕ	hōn	hĕbĕ	alōpĕx	ĕchō
ĕchō	autōs	hĕautōn	ĕrō	haima
huiōs	auriōn	angkura	hĕn	hōs

hō	hĕ	tō	tō	ta	tō	hoi	hai	ta
tou	tēs	tou	toin	tain	toin	tōn		
tōi	tēi	tōi *				tois	tais	tois
tōn	tēn	tō				tous	tas	ta

27. Read (and write down in English characters) the following words :

οὗτος. αὐτός. Τίς. ποτε. πωποτε. τυπτει. χην.  
 ἔξει. ἔχω. Ἔστιν. αὐτον. αὐτον. ῥίμφα. βλεφα-  
 ρον. σωμα. χεῖρες. τυπτουσι. γιγαντες. δορυ. λαμ-  
 βαειν. Νυν. ἡμερα. νυξ. Χειμων. νεφελη. ἔτος.  
 Γαρ. ἐνιαυτος. ἀξιουν. παιδρος. ψηφισμα. μερος.  
 κατα. φίλος. σοφος. Μων. ὁ. Ῥους. τουτων. το-  
 σουτος. Φευ. Ποθεῖν. παλαιος. γερας. οὐδεπωποτε.

☞ This exercise should be lengthened and varied according to circumstances, till the pupil is thoroughly acquainted with the breathings and their proper places.

\* The *iota* is here to be *subscript*, [see 19. 2) REM.]

28. QUESTIONS.—How many diphthongs are there in Greek? How do you distinguish them? Name the proper diphthongs, and give their pronunciation. Name also the improper diphthongs with their sounds. What do you call the little straight mark under  $\alpha$ ,  $\eta$ ,  $\omega$ ? Why? When is iota written by the side of the preceding letter? What do you call it then? Which words in Greek take a *breathing*? Where is it placed when the word begins with a diphthong? What is the rough breathing? What is its equivalent in English? What effect does the smooth breathing have on the pronunciation? What do words that begin with  $\upsilon$  always take? When does  $\rho$  have the rough breathing? When not? How is it when two  $\rho$ 's come together?

## LESSON IV.

### *Classification of the Consonants.*

29. The consonants are divided into *semi-vowels* and *mutes*.

- |                   |  |
|-------------------|--|
| 1) Semivowels     | { liquids $\lambda, \mu, \nu, \rho$ .                              |
|                   | { sibilant $\sigma$ .  |
| 2) Mutes          | $\pi, \beta, \phi : \kappa, \gamma, \chi : \tau, \delta, \theta$ . |
| 3) Double Letters | $\zeta, \xi, \psi$ .   |

30. The mutes are divided,

*a*) according to their fundamental sound :

- 1)  $\pi, \beta, \phi$ , P-mutes.
- 2)  $\kappa, \gamma, \chi$ , K-mutes.
- 3)  $\tau, \delta, \theta$ , T-mutes.

*b*) according to the breathing or aspiration with which they are pronounced :

- 1)  $\pi, \kappa, \tau$ , *smooth*.
- 2)  $\beta, \gamma, \delta$ , *middle*.
- 3)  $\phi, \chi, \theta$ , *aspirate*.

REM. The P-sounds are termed *labials*, because the lips (*labium*, lip) are principally concerned in uttering them; the K-sounds are termed *palatals* or *gutturals*, because formed by the palate or throat (*palatum*, *guttur*, palate, throat); and the T-sounds

are termed *linguals*, because formed by the tongue (*lingua*, tongue).

31. In the following table the mutes correspond, both when taken *horizontally*, and when taken *perpendicularly*.

			Smooth.			Middle.			Aspirates.
P-sounds	.	.	π	.	.	β	.	.	φ
K-sounds	.	.	κ	.	.	γ	.	.	χ
T-sounds	.	.	τ	.	.	θ	.	.	ς

32. The three *double letters* arise from the blending of the mute consonants with  $\sigma$  :—

$\zeta$  =  $\delta\sigma$  (or  $\sigma\delta$ ).

$\xi$  = *any* k sound with  $\sigma$  (=  $\kappa\sigma$ ,  $\gamma\sigma$ , or  $\chi\sigma$ ).

$\psi$  = *any* p sound “  $\sigma$  (=  $\pi\sigma$ ,  $\beta\sigma$ , or  $\phi\sigma$ ).

33. A pure Greek word can end only in one of the three liquids,  $\nu$ ,  $\sigma$ ,  $\rho$ . It will be remembered that  $\psi$  =  $\pi\sigma$ ,  $\beta\sigma$ , or  $\phi\sigma$ , and  $\xi$  =  $\kappa\sigma$ ,  $\gamma\sigma$ , or  $\chi\sigma$ , and so fall under the rule. The two words, οὐκ, *not*, and ἐκ, *out of*, form only an apparent exception, since they incline so much to the following word as to become, as it were, a part of it. (See 54.)

This law of euphony (says Kühner, § 25. 5) occasions either the omission of all other consonants, or it changes them into one of the three liquids just mentioned; hence, σῶμα (gen. σώματ-ος) instead of σῶματ, γάλα (gen. γάλακτ-ος) instead of γάλακτ, λέων (gen. λέοντ-ος) instead of λέοντ, ἐβούλεον, instead of ἐβούλεοντ; τέρας (gen. τέρατ-ος) instead of τέρατ, κέρας (gen. κέρατ-ος) instead of κέρατ, μέλι (gen. μέλιτ-ος) instead of μέλιτ.

Hence it follows that we find Greek words always ending in a vowel or one of the semi-vowels,  $\nu$ ,  $\rho$ ,  $\sigma$ .

### Exercise 3.

34. 1) Name and distinguish the *vowels*, *diphthongs*, *semivowels* and *mutes*, in the Greek words following.

2) In the case of the *mutes* distinguish them according to what you have learnt in 30, 31.

3) Point out the *double letters* and show how they arise.



1. φρένες ἀγαθαί. 2. εὐωδία καὶ μῦρον γυνφίν εἰσιν αἰτία θανάτου. 3. τὸ ξίφος. 4. ζωῆς ἀρχή. 5. ἐν τῇ λάρνακι Δανάης καὶ Περσέως. 6. βουλευώ. 7. ὁ λόγος τοῦ ἀνθρώπου. 8. ἡ φλόξ. 9. δὸς ποῦ στῶ, καὶ τὸν κόσμον κινήσω.

QUESTIONS.—How many consonants are there? How are they divided? Name the semivowels; the mutes; the double letters. How are the mutes divided? (*Ans.* In two ways, according to their fundamental sound, and according to the aspiration with which they are pronounced.) Name them according to the former way; according to the latter. Which are the labials? Why so called? Which the palatals or gutturals? Why so called? Which the linguals? Why so called? Which are the double consonants? What does ζ arise from? What ξ? What ψ? What letters do Greek words always end in? (*Ans.* Vowels, and the liquids ν, ρ, σ.) What two words are exceptions to this rule?

## LESSON V.

### *Syllables.—Quantity.*

35. A vowel, when uttered by itself, or in connection with one or more consonants, is termed a syllable; as, ἦ, δή, πρὸς, ἀρχή, &c.

36. A word is composed of one or more syllables. No syllable or monosyllabic word contains more than six or seven consonants; as, in στράγξ. A word of *one* syllable is termed a *monosyllable*; of *two*, a *dissyllable*; of *three*, a *trisyllable*, of more than three, a *polysyllable*; as, μὴν, πόλις, βραχίων, προσδέχομαι.

37. The *last* syllable of a word is called the *ultima*; the one next to the last, the *penultima*; the one preceding the penult (or the last but two) the *antepenultima*; thus in the word κάτοπτρον, πτρον is the *ultima*, το the *penultima*, κα the *antepenultima*.

38. DIVISION OF SYLLABLES.\*—The fundamental rule is that syllables end with a vowel and begin with a consonant. When, therefore, a consonant stands between two vowels, it belongs to the following syllable; as, πο-τα-μός, ὄ-ψο-μαι, ἔ-σχον, ἔ-βλα-ψα.

*Exception.*—A compound word is best divided according to the elements of the compound; as, συν-εκ-φώνησις, προ-στά-της, προσ-τείχω.

39. In the case of a consonant doubled (ππ, λλ, γγ, &c.) a smooth and aspirate mute (πφ, κχ, τθ, see 31) and a liquid before one or more consonants (the combination μν excepted), the first consonant ends a syllable, the second begins one; as, τάτ-τω, ἄν-θρω-πος, βάκ-χος, ἄλ-γος, ἔρ-γον, ἰ-μνός. In all other cases, of course the general rule applies; as κλέ-πτης, Κά-δμος, &c.†

40. By *quantity* is meant the *time* which is taken to utter a syllable. Syllables are either *long* or *short*; the long are regarded as having *double* the time of the short.

41. A syllable is *short by nature* when it contains a short vowel (ε, ο, ᾱ, ι, υ) followed by a *vowel* or *simple consonant*; as, ἔνδμισᾱ, ἔπῦθετό. (See 3, note \*.)

42. A syllable is *long by nature* when it contains either a *simple long vowel* (η, ω, ᾱ, ι, υ), or a *diphthong*; as, ἥρω̄ς, κρινῶ̄, γέφῦρα, ἰσχῦροῦς, παιδεῦῆς. Hence those syllables are *always long*, in which two vowels are *contracted* into one; as, ᾠκων (from ἀέκων), βότρῦς (from βότρυνας).

43. A syllable with a short vowel becomes long by *position*, (i. e. by the *place* of the vowel) if two or more consonants, or a double consonant (ζ, ξ, ψ) follow the

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\* See Note 1. (The "Notes" are to be found immediately after the Lessons and Exercises.)

† A more important distinction, however, is that which is made between the stem-syllables and the syllables of inflection or derivation. The stem-syllables express the essential idea of the word, the syllables of inflection or derivation, the relations of the idea. Thus, e. g. in

short vowel; as, ἔκστέλλω, τῦψάντες, κόραξ (κόρακος).  
 τράπεζα.

REM. The position of a mute with a liquid generally leaves a short vowel short; as, ἄτεκνος, ἄπεπλος, ἄκμή, βότρυν, δίδραχμος, γενέθλη, &c. Note, however, that in compounds, and when middle mutes (β, γ, δ) stand before λ, μ, ν, the general rule holds good in respect to the lengthening of a short vowel by position; as, ἔκνέμω, βιβλος, εὐδῶμος, πέπλεγμαι.

[☞ The pupil may omit, for the present, from 40 to 43 inclusive.]

### Exercise 4.

44. 1) Divide the following Greek words into syllables (38, 39.)

2) Name each word according to the number of syllables of which it is composed.

1. πηγῇ. 2. ἐστίν. 3. ἀναμφισβήτητος. 4. πράσσω.  
 5. Σαπφώ. 6. ἔχω. 7. Επίδαμνος. 8. Ἀτθίς. 9. συν-  
 τρέχω. 10. ἵππος. 11. ναύκραρος. 12. ἄπτω. 13. μοῦ-  
 ρα. 14. παλίγκοτος. 15. συνεμβάλλω. 16. πάγχρι-  
 στος. 17. παθητικός. 18. Μελέαγρος. 19. χαράδρα.  
 20. τέκνον. 21. πότμος. 22. μαργίτης. 23. ὀπτομαι.  
 24. συνέχω. 25. αἶψ. 26. ποδός. 27. πρόσ. 28. νεα-  
 νίας.

45. QUESTIONS.—What is a syllable? What do you call a word of one syllable? Of two? Of three? Of more than three? What name do you give to the last syllable of a word? The last but one? The last but two? What do you call a letter or syllable at the beginning of a word? (Ans. An initial letter or syllable.) What at the end of a word? (Ans. A final letter, &c.) What in the body of a word? (Ans. A medial letter, &c.) Give the fundamental rule for the division of syllables. How do you divide the words πόταμος, ἐβλαψα, ἔσχον? State the exception to the rule. What is the rule in 39?

γέ-γραφ-α, the middle syllable is the stem-syllable, the two others syllables of inflection; in πῶγ-μα, the first is the stem-syllable, the last the syllable of derivation. See Kühner's *Gr. Gram.* § 26. 2.



How do you divide into syllables ἵππος, ἄμνος, Ἄτθις, Κάδμος, ἄλγος ?  
What is the more important distinction quoted from Kühner in the note ?

## LESSON VI.

### *Accents, Enclitics, &c.*

46. a) The Greek accents are the *acute* (´) and the *circumflex* (˘).

b) The acute stands on *one* of the *last three* syllables. It cannot, however, stand on the *antepenult* (*last but two*), unless the final is *short*; as ποιήσω, ἔδωκε, ἀρχή, ἀνδρῶπος.

c) The *circumflex* can stand on either of the *last two* syllables: but it stands only over *long vowels* and *diphthongs*, and not over the *penult* (*last but one*), unless the final is *short*; as, ἡμᾶς, ταῦτά.

47. In comparison with the sharply accented syllable, the other syllables of a word have a depressed tone, which *used* to be called the *grave* accent, and marked by a stroke drawn to the *right*: Θεόδωρος, i. e. Θεόδωρος.

48. From the *acute* and the *grave* (˘) arose the *circumflex*. Thus â from áá; ô from óá; η̂ from ἐά; &c.

But áá, óá, (the *acute* being on the *second* vowel or diphthong) would be contracted into á, ó, with the acute.

49. When the *penult* is the *tone-syllable*,\* and has a *long vowel* or *diphthong*, then, if the *final* is *short*, the accent is the *circumflex*: φεύγω· but φεύγε.

50. When a *tone-syllable* has also a *breathing*, the acute and grave are placed after the breathing, the circumflex above it. They stand over the vowel (ῥ, ῖ, ῑ); being, however, for convenience, placed a *little before* a capital (ῚH, ῚΩ). For a (*proper*) *diphthong* their place is over the *second* vowel (Οὔτε, Οῦν, οὔτε, οὔν): but an *improper* one, even when it is a capital, and, as such, takes its ι into the line of the letters, is treated as a single vowel: ῚΑιδης = Ὶαδης. (19. REM.) In

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\* i. e. the *accented* syllable.

diæresis,\* the acute accent stands *between*, and the circumflex *above* the points ; as : αἰδῖος, κληῖδι.

51. Words receive the following appellations according to the accentuation of the final syllables :—

*Oxytones*† *acute* on the last syllable ; as, τετυφῶς, κακός; Ξήρ.

*Par-oxytones* “ “ last syllable but one ; as, τύπτω, ἀν-  
Ξρώπου.

*Pro-par-oxytones* “ “ last syllable but two ; as, ἀνδρωπος,  
τυπτόμενος.

*Peri-spōmena, circumflex* “ last syllable ; as, κακῶς, ἐλθεῖν.

*Pro-peri-spōmena* “ “ last syllable but one ; as, πρᾶγμα, φι-  
λοῦσα.

52. ☞ A *non-oxytone* is called a *barytone*,† because it has, *not* the acute, but the supposed *grave accent* (47) on its final syllable ; as, λῶω, πρᾶγμα, πράγματα.

53. An *oxytone* is written as a *barytone* (i. e. the *acute* of an *oxytone* is written as the *grave*) when the word is in a sentence, except when it is the last word of a sentence, or immediately precedes a stop ; as, εἰ μὴ μητρυνὴ περικαλλῆς Ἡερίβοια ἦν. μενούμεν αὐτούς. ὁ μὲν Κῦρος ἐπέραςε τὸν ποταμόν, οἱ δὲ πολέμοιοι ἀπέφυγον.

REM. The accent thus written over oxytones in connected discourse is generally termed the *softened acute*.

54. A few small words are without an accent : these are called *atonics*, from *a*, which means *not*, and *τόνος*, ‘tone’ or ‘*accent*.’

Obs. The atonics (or *proclitics*) are the following : ὁ, ἡ, οἱ, αἱ : ἐν, εἰς (ἐς), ἐκ (ἐξ) : ὡς, εἰ : οὐ (οὐκ, οὐχ).

The word οὐ = ‘*not*,’ takes the acute, when it stands as the last word of a sentence.

\* When two vowels, which regularly form a diphthong, are to be pronounced separately, two points (called *puncta diæresis*, ‘points of separation’ [διαίρεσις]) are placed over the second vowel (ι, υ), as : εἶ, οῖ, αῦ.

† Ὁξύς, *acutus* : περισπῶμενος, *circumflexus* : βαρύς, *gravis* : τόνος, *accentus*.

55. Certain other *small* words (of *one* or *two* syllables) are called *enclitics*. They are so closely joined with the preceding word, that *their accent* is generally placed upon *it*, they themselves being pronounced without any *tone* ; as, φίλος τις (pronounced as if written φίλοστις).

Σέ, 'thee,' 'you,' (sing.), is one of these enclitics.

Μέ, 'me,' is another : but the longer form for 'me' (ἐμέ) is not enclitic.

Ἔστιν, 'is,' is another enclitic.\*

56. 1) When an enclitic follows a *proparoxytone* or *properispomenon* (51), the enclitic loses its accent, which is written over the *last syllable* of the preceding word.

κρύπτουσί σε, they hide you. | φιλοῦσί με, they love me.

2) When an enclitic follows a *paroxytone*,  
 a *monosyllable* enclitic *loses* } its accent.  
 a *dissyllable* enclitic *retains* }

κρύπτε με, hide me. | φίλος ἐστίν, he is friendly.

3) When an enclitic follows a *perispomenon*, it loses its *accent*, whether it is a *monosyllable* or a *dissyllable*.

φιλεῖ με, he loves me. | ἀπλοῦς ἐστίν, he is simple.

4) When an enclitic follows an *oxytone*, the enclitic loses its accent, but the *acute* of the *oxytone* is then *not* written as the *grave*.

καλός ἐστιν, he is beautiful.

Ἰήρ τις, (τις, 'a certain,' is an enclitic.)

REM. As the correct pronunciation of the Greek language is unknown (see 2), we are not able to determine the precise use

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\* The other enclitics are mostly contained in the following list: the pres. indic. of εἰμί and φημί (except εἶ and φῆς); the personal pronouns, μοῦ, μοί, σοῦ, σοί, οὔ, &c.; the indef. pron. τις, τι; the indef. adverbs, πῶς, πῶ, πῇ, ποῦ, ποτέ, &c.; the particles, τέ, τοί, γέ, νύν, &c.



of the accents: their principal value to us is in their serving to distinguish words; thus νόμος, *law*; νομός, *pasture-ground*. βίος, *life*; βιός, *bow*. δῆμος, *people*; δημός, *fat*. τίς, *who?* τις, *some one*. εἰσί, *they are*; εἶσι, *he goes*. θόλος, *a dome*; θολός, *mud*. ὤμος, *shoulder*; ὠμός, *cruel*; &c.

57. Beside the accents, the Greeks have several other marks to assist the reader, some of which refer to words alone and others to the members of the sentence only. These are

a) The *apostrophe*, which marks the cutting off (elision) of a vowel at the end of a word when the following word begins with a vowel; as, ἀπ' ἄλλων for ἀπὸ ἄλλων, κατ' ἐμέ for κατὰ ἐμέ, ἀφ' ἑαυτοῦ for ἀπὸ ἑαυτοῦ, &c.

The *coronis*, which marks the blending (crasis) of two words, one ending the other beginning with a vowel, into one word; as, τοῦνομα for τὸ ὄνομα, τὰγαθὰ for τὰ ἀγαθὰ, ταῦτά for τὰ αὐτά, &c.

The *diæresis* which marks a division between two vowels; as, αὔσσω, οἷς, &c.

b) The punctuation marks—

The comma	[,]	as in English; τοῦτο, κ. τ. λ.
The colon (and semicolon)	[.]	a point above the line; με .
The interrogation	[;]	like the English semicolon; τίς;
The period	[.]	as in English; πρᾶγμα.

### Exercise 5.

58. Name the accents in the following sentences; show whether they are placed according to the rules above given; and point out the *enclitics* and *atonic*s.

1. Ὁ δειλός ἐστι τῆς πατρίδος προδότης. 2. Ὅρτυγές εἰσιν ἡδύφωνοι καὶ μαχητικοὶ ὄρνιθες. 3. ὅπως δὲ εἰδῶ μάλιστα, ὁποῖός τις ἐστι τὴν ὄψιν; 4. Ῥάδιον εὐρεῖν ἀπὸ γε τούτων. 5. τό τε τῶν Τριτῶνων γένος.



6. ἀλλὰ διέλέ μου τὴν κεφαλὴν ἐς δύο κατενεγκών.  
 7. τῷ ἐλέφαντι ἐστὶ δράκοντος ὀρρώδια. ὦ κακοδαίμων  
 υἱὲ τοῦ κακοδαίμονος Πριάμου. 8. Τυφὼν ὑπὸ Ζηνὸς  
 ἐκολάσθη. 9. Σαρδανάπαλος, ἐν βασιλείῳ κατακε-  
 κλεισμένος, οὐδὲν ἄλλο ἐδίωκεν ἢ ἡδονήν.

59. Are the accents rightly or wrongly placed in the examples following? if wrongly, then make the correction required.

1. βλάπτει τὸν ἐχθρὸν. (46, c; 53.) 2. τὴν τοῦ  
 γεώμετρου σοφίαν θαύμαζομεν. (46, b.) 3. ἡλειφες τὸν  
 δέσποτην. 4. ἔπειθε τοὺς ξένους. 5. πείσομέν σε.  
 6. ἐχθρὸς ἐστίν. 7. ῥίπτει τὸν δίσκον. 8. φιλεῖ σε.  
 9. καλὸς ἐστίν. 10. βλάπτουσι σε.

☞ This exercise may profitably be lengthened according to the necessities of the learner, until he is thoroughly acquainted with the accents, their right places, the enclitics, &c.

## LESSON VII.

### *Parts of speech. Inflection, &c.*

60. The parts of speech in Greek are,—the article, the noun, the adjective, the pronoun, the verb, the adverb, the preposition and the conjunction. The interjection is commonly ranked among the adverbs.

61. The first five of these (viz., article, noun, adjective, pronoun, verb) are susceptible of variation or modification in order to indicate their different relations. This is properly termed *inflection*.

62. The inflection of the article, nouns, adjectives and pronouns is termed *declension*; the inflection of the verb *conjugation*.

63. The other parts of speech (viz., adverbs, prepositions and conjunctions) do not admit of inflection.

64. The Greek, like our own language, has *three* genders, viz., the *masculine*, the *feminine* and the *neuter*; as,  $\delta$  ἄνθρωπος, *the man*; ἡ μήτηρ, *the mother*; τὸ σῦκον, *the fig*.\*

Obs. To mark the genders of substantives in Greek, the different forms of the article are employed; as  $\delta$  for the masculine, ἡ for the feminine, τὸ for the neuter, &c. (See 89.)

Some nouns are both masculine and feminine, and are said to be of the *common* gender; as  $\delta$ , ἡ θεός, *god or goddess*;  $\delta$ , ἡ τροφός, *nurse*;  $\delta$ , ἡ ἄνθρωπος, *human being*; &c.

65. The Greek has *three* numbers, the *singular*, the *plural*, and the *dual* which denotes *two*, or a pair.

66. It has also *five* cases, viz., the *nominative*, the *genitive*, the *dative*, the *accusative* and the *vocative*.

Obs. 1. There is no *ablative*, the place of that case being supplied mostly by the *dative*, sometimes by the *genitive*.

Obs. 2. The nominative, accusative, and vocative neuter have the same form in all numbers, and in the plural they always end in *a*. The nominative, accusative, and vocative dual are alike; the genitive and dative dual are also alike. The nominative and vocative plural are always alike. The dative singular always ends in *i*, but in the first two declensions it is *subscript* [see 19. 2) REM.]

67. There are *three* Declensions in Greek, the *First*, *Second*, and *Third*.

\* The gender of nouns is determined partly by their meaning; the following general rules may be noted to advantage:

1) Names of *males*, of *nations*, *winds*, *months*, *mountains*, and most *rivers*, are masculine.

2) Names of *females*, of *countries*, *islands*, most *cities*, most *trees* and *plants*, are feminine.

3) The names of the *letters* and *fruits*, *infinitives*, *diminutives* in *-ov* (except the proper names of females, e. g. ἡ Λεόντιον), all *indeclinable* words, and finally every word considered as simply *that word* (e. g. τὸ μήτηρ, 'the word *mother*'), are neuter.

*General Table of the Declensions.*

	I.	II.	III.
<i>Sing.</i>			
Nom.	$\left\{ \begin{array}{l} \eta\varsigma, \bar{a}s, \text{ masc.} \\ \eta, \bar{a}, \bar{a}, \text{ fem.} \end{array} \right.$	$\left\{ \begin{array}{l} os, m. \text{ et } f. \\ ov, \text{ neut.} \end{array} \right.$	$\left\{ \begin{array}{l} a, \iota, \nu, \text{ neut.} \\ \omega, \text{ fem.} \\ \nu, \xi, \rho, \sigma, \psi, \text{ of all} \\ \text{genders.} \end{array} \right.$
Gen.	ov, $\eta\varsigma$ , or $a\varsigma$ ,	ov,	os ( $\omega\varsigma$ ), <i>increases in gen.</i>
Dat.	$\eta$ , or $a$ ,	$\varpi$ ,	$\iota$ ,
Acc.	$\eta\nu$ , or $av$ ,	ov,	$a$ , or $\nu$ ,
Voc.	$\eta$ , or $a$ ,	$\epsilon$ , ov, <i>neut.</i>	<i>various ; neut. as nom.</i>
<i>Plural.</i>			
Nom.	$a\iota$ ,	oi, $\bar{a}$ , <i>neut.</i>	$\epsilon\varsigma$ , $\bar{a}$ , <i>neut.</i>
Gen.	$\hat{\omega}\nu$ , <sup>1</sup>	$\omega\nu$ ,	$\omega\nu$ ,
Dat.	$a\iota\varsigma$ ,	oi $\varsigma$ ,	$\sigma\iota$ ( $\sigma\omega$ ),
Acc.	$\bar{a}\varsigma$ ,	ov $\varsigma$ , $\bar{a}$ , <i>neut.</i>	$\bar{a}\varsigma$ , $\bar{a}$ , <i>neut.</i>
Voc.	$a\iota$ ,	oi, $\bar{a}$ , <i>neut.</i>	$\epsilon\varsigma$ , $\bar{a}$ , <i>neut.</i>
<i>Dual.</i>			
N. A. V.	$\bar{a}$ ,	$\omega$ ,	$\epsilon$ ,
G. D.	$av$ ,	oi $\nu$ ,	oi $\nu$ ,

<sup>1</sup> Contracted from  $\acute{\alpha}\omega\nu$ , and therefore circumflexed (48). In repeating the table, let the pupil say " $\omega\nu$  circumflexed."

68. QUESTIONS.—Name the parts of speech in Greek. How many and which admit of inflection? What do you mean by inflection? What term is applied to the inflection of nouns, adjectives, &c.? What to that of the verb? What parts of speech do not admit of inflection? How many genders are there in Greek? How are they generally marked? What is the common gender? How many numbers are there in Greek? What does the dual denote? How many cases? Is there any ablative? Name the cases which are alike. Repeat the table of declensions. What are the terminations of the nominative of the first declension? What of the second? Of the third? What of the genitive of the first? Of the second? Of the third? (And so on, through all the table.)



## LESSON VIII.

*The Verb. Present and Future Active.*

69. Greek Verbs are of two kinds, those ending in  $\omega$  and those in  $\mu$ .\*

70. There are *three Voices*, the *Active*, the *Passive* and the *Middle*; as,  $\tauύπτω$ , *I strike* (act.);  $\tauύπτομαι$ , *I am struck* (pass.);  $\tauύπτομαι$ , *I strike myself*.

REM. For the present we use only verbs in  $\omega$  in the active voice.

71. The *Moods* of Greek Verbs are, the *Indicative*, the *Imperative*, the *Subjunctive*, the *Optative* and the *Infinitive*.

72. The *Tenses* are, 1) **PRINCIPAL TENSES**, the *Present*, the *Perfect*, the *Future*; 2) **HISTORICAL TENSES**, the *Imperfect*, the *Pluperfect*, the *Aorist*.

73. The Mutes, as we have seen (30, 31), are divided into three sets of three:—

	Smooth.	Middle.	Aspirate.
<i>p</i> -sounds	$\pi$	$\beta$	$\phi$
<i>k</i> -sounds	$\kappa$	$\gamma$	$\chi$
<i>t</i> -sounds	$\tau$	$\delta$	$\theta$

- 1) For *any p-sound* with  $\sigma$  ( $\pi\sigma$ ,  $\beta\sigma$ ,  $\phi\sigma$ ), you must write  $\psi$ .
- 2) For *any k-sound* with  $\sigma$  ( $\kappa\sigma$ ,  $\gamma\sigma$ ,  $\chi\sigma$ ), you must write  $\xi$ .
- 3) For *any t-sound* with  $\sigma$  ( $\tau\sigma$ ,  $\delta\sigma$ ,  $\theta\sigma$ ), you must write  $\sigma$  only:

That is, the *t-sound* is *thrown away*.

- 4) Also for  $\pi\tau\text{-}\sigma$  you must write  $\psi$ : for  $\kappa\tau\text{-}\sigma$ ,  $\xi$ .

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\* They are so called from the ending of the first person singular of the Present Indic., as  $\gammaράφω$ ,  $\λέγω$ ,  $\ἔχω$ , &c. (verbs in  $\omega$ ), and  $\τίθημι$ ,  $\ἵστημι$ , &c. (verbs in  $\mu$ ).



74. Thus : 1) βλεπ-ς becomes βλεψ  
           τριβ-ς       "       τριψ  
           ἀλειφ-ς     "       ἀλειψ  
           τυπτ-ς     "       τυψ  
       2) πλεκ-ς     "       πλεξ  
           λεγ-ς       "       λεξ  
           ἀρχ-ς       "       ἀρξ  
       3) πειθ-ς     "       πεις  
           σπευδ-ς    "       σπευς

75. The Infinitive (of the Pres. Act.) ends in *ειν* ; as, λέγειν, βλέπειν, &c.

76. The root of the Present (Active) is got,

a) By throwing away the *ειν* of the Pres. Infin. ; as, τύπτειν, root, τυπτ. ἀρχειν, root, ἀρχ.

b) By throwing away the *ω* of the first sing. of the Present ; as, ἄρχω, ἀρχ. βλέπω, βλέπ.

77. The root of the Future is got from the root of the Present (or Infinitive) by *sigmatizing* it ; that is, by adding *ς* ; thus, βλέπ, add *ς*, βλέπς=βλεψ.

78. The Greek language (see 65) has a form called the *Dual*, to denote *two*. The Active Voice has no *dual* form for the *first person*.

79. In the Indicative, both the *Present* and the *Future* of the *Active Voice* end in *ω*, and the *terminations* of the Persons are :

1.	2.	3.	EXAMPLE.*		
			<i>Present.</i>		
S.	ω	εις ει	S.	τύπτω	τύπτεις τύπτει
			P.	τύπτομεν	τύπτετε τύπτουσι
P.	ομεν	ετε ουσι	D.		τύπτετον
			<i>Future.</i>		
			S.	τύψω	τύψεις τύψει
D.		ετον ετον	P.	τύψομεν	τύψετε τύψουσι
			D.		τύψετον

\* See Note 2.

80. The second person sing. of the Imperative ends in  $\epsilon$  added to the root of the *Present* (or *Infinitive*). *Γράφ-ω, I write. Γράφ-ε, write (thou).*

### 81. VOCABULARY 1.

To write, γράφ-ειν

To look, βλέπ-ειν

To rub, τρίβ-ειν

To strike, τύπτ-ειν

To anoint, ἀλείφ-ειν

To weave, πλέκ-ειν

To say, to tell, λέγ-ειν

To rule, ἄρχ-ειν (governs  
gen.)

To persuade, πείθ-ειν

To cheat, {

To beguile, { ψεύδ-ειν.

### Exercise 6.

#### 82. a) Read and translate into English.

[You, in what follows, is to be considered *sing.* unless *pl.* is added.]

1. Γράψω. 2. Γράφετον. 3. Βλέπομεν. 4. Τρίβουσι. 5. Τρίψουσι. 6. Λέγετε. 7. Λέγε. 8. Τύπτει. 9. Ἀρξει. 10. Πείσουσι. 11. Ψεύσεις. 12. Βλέψω. 13. Ἀλείφεις. 14. Ἀλείψουσι. 15. Λέγεις. 16. Λέγομεν. 17. Πείθετε. 18. Πείθε. 19. Πείθετον. 20. Λέξετον. 21. Πλέξω. 22. Τρίβεις. 23. Τρίψετον.

#### b) Translate into Greek.

1 You \* anoint. 2. He anoints. 3. We will anoint. 4. You (*pl.*) anoint. 5. You (*two*) will say. 6. He will tell. 7. He will look. 8. You will beat. 9. They look. 10. You (*pl.*) look. 11. You (*pl.*) will cheat. 12. They will persuade. 13. He will persuade. 14. Persuade. 15. Tell. 16. Look. 17. They (*two*) look. 18. They will rub. 19. You (*two*) will weave. 20. You will persuade.

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\* As in Latin, the nom. of the *personal pronouns* is not expressed except for the sake of *distinction* or *emphasis*. They are to be left untranslated here.

The pupil ought to write out, plainly and distinctly, his translations from Greek into English, and from English into Greek. In the latter case, too, he should accentuate the Greek words, bringing to bear, as far as he is able, the rules for accentuation, 46, &c.

## LESSON IX.

### *The Verb, continued.*

83. If a root ends in  $\epsilon$ , the terminations of the Present (79) will be contracted thus (see 48):

S.	έ-ω	έ-εις	έ-ει	ῶ	είς	εί
P.	έ-ομεν	έ-ετε	έ-ουσι	οὔμεν	είτε	ούσι
D.		έ-ετον	έ-ετον		είτον	είτον

84. When a root ending in  $\epsilon$  is *sigmated* (i. e. is increased by an added sigma, 77), the  $\epsilon$  is changed into  $\eta$ . Thus,

$\left. \begin{array}{l} \phi ι λ ε - ς \\ π ο ι ε - ς \end{array} \right\} \text{ becomes } \left\{ \begin{array}{l} \phi ι λ η - ς \\ π ο ι η - ς \end{array} \right.$   
 ποιέω, *I make*; ποιήσω, *I will make*.  
 φιλέω, *I love*; φιλήσω, *I will love*.

85. The pupil will recollect that—

1) A verb agrees with its nominative case in *number* and *person*;\* as,

Κῦρος τύπτει, *Cyrus strikes*.

τὰ ζῶα τρέχει, *The animals run*.

ἡμεῖς σε φιλοῦμεν, *We love you*.

2) A transitive verb is followed by the *accusative*; as,

Κύνες τοὺς ἐχθροὺς δάκνουσιν, *Dogs bite their enemies*.

\* But a *dual nominative* is often joined with a *plural* verb; and a *neuter plural* generally takes a *singular* verb.



Λύκος ἄμνον ἐδίωκεν, *A wolf was pursuing a lamb.*

Γυνή τις ὄρνιν εἶχε, *A woman had a hen.*

## 86. VOCABULARY 2.

To love, (φιλέ-ειν =) φιλεῖν

To hide, κρύπτ-ειν.

To make, (ποιέ-ειν =) ποιεῖν

Nom. I, ἐγώ.

Thou, σύ.

We, ἡμεῖς.

You, ὑμεῖς.

Acc. Me, ἐμέ or μέ.

Thee, σέ.

Us, ἡμᾶς.

You, ὑμᾶς.

Him, αὐτόν.

Them, αὐτούς.

This (neut. sing.), τοῦτο.

These things, ταῦτα.

Not, οὐ, (with the imperative, μή.)

☞ Μέν—δέ are *indeed—but*. The μέν is, however, mostly *not* translated in English. They cannot stand as the *first word* of a sentence or clause.

## Exercise 7.

### 87. a) Translate into English.

1. Φιλοῦσιν αὐτόν.
2. Φιλήσουσι.
3. Φιλεῖ.
4. Ποιοῦσι ταῦτα.
5. Ποιεῖς.
6. Ποιήσεις.
7. Κρύπτεις.
8. Κρύψομεν.
9. Ἐγὼ\* μὲν κρύπτω ταῦτα, σὺ δὲ οὐ κρύπτεις.
10. Ἡμεῖς μὲν φιλοῦμεν αὐτόν, ὑμεῖς δὲ οὐ φιλεῖτε.
11. Σὺ μὲν ψεύσεις αὐτόν, ἐγὼ δὲ οὐ ψεύσω.
12. Ἡμᾶς μὲν πείσεις, αὐτόν δὲ οὔ.

### b) Translate into Greek.

(Words to which <sup>o</sup> are prefixed are not to be translated.)

1. You love him.
2. I indeed love him, but you do not love (<sup>o</sup>him).
3. You <sup>41</sup>† will love him, but I <sup>o</sup>shall not.
4. They will love them.
5. You love him.
6. You (*pl.*) love him.
7. They are doing these things.
8. He is doing this.
9. We <sup>41</sup> are doing these

\* See note \* on p. 21.

† These numerals refer to the Table of "Difference of Idioms," &c. immediately preceding the Indexes.



things, but you (*pl.*) are not doing °them. 10. I will do this. 11. I will do this, but you shall not do °it. 12. We will hide this. 13. Ye shall weave.

88. QUESTIONS.—What accent has φιλοῦσιν? [48.] What hence called? [51.] Why is αὐτόν written as an oxytone? [53.] Why are ἐγώ, μὲν, σὺ, δὲ written thus, and not ἐγώ, μέν, σύ, δέ? Why has οὐ no accent in several places, but has the acute in the last sentence above? [54, Obs.] What case is ταῦτα? By what rule? [83, 2.] What cases are ἐγώ, σὺ and ἡμεῖς? Give the rule for the agreement of a verb with its nominative case. [83, 1.] How is αὐτόν governed? What case is ἡμᾶς? Why? Parse the verb ψεύσεις (thus: ψεύσεις is the fut. act. 2d pers. sing. from ψεύδω, root ψευδ: the root of the fut. is got from the root of the pres. by adding *s*, which makes ψευδς: but by 71, 3, for any *t*-sound with *s* you must write *s* only, which makes ψευς, root of the fut.) What is the root of ποιεῖς? [74, 77.] If the root of ποιεῖς is ποιε, why do you write ποιήσεις in the fut.? [82.] What is the place of μέν and δέ in Greek sentences? Do you translate μέν in the sentences above? In translating the English into Greek, do you insert the μέν, or not, in 2, 3, 9, 11? (Obs. Imitate the order of the words in the Greek sentences.)

## LESSON X.

### *The Article.*

89. The Article in Greek is prefixed to nouns in order to ascertain or define them; as, ὁ ποιητής, “*the poet*,” ἡ κόρη, “*the maiden*,” τὸ γόνυ, “*the knee*.”

REM. The Greeks have no indefinite article, answering to our “*a*” or “*an*.”

#### PARADIGM OF THE ARTICLE.

ὁ, ἡ, τό, “*the*.”

SINGULAR.			PLURAL.			DUAL.					
	m.	f.	n.	m.	f.	n.		m.	f.	n.	
N.	ὁ	ἡ	τό	οἱ	αἱ	τά	N.	}	τῶ	τά	τῶ
G.	τοῦ	τῆς	τοῦ	τῶν	τῶν	τῶν	A.		}	τῶ	τά
D.	τῷ	τῇ	τῷ	τοῖς	ταῖς	τοῖς	G.	}		τοῖν	ταῖν
A.	τόν	τήν	τό	τούς	τάς	τά	D.		}	τοῖν	ταῖν

90. The pupil will observe that *ὁ, ἡ, οἱ, αἱ* are *atonic* (54); the genitives and datives *perispomena* (51); and the other cases *oxytone* (51).

REM. In the dual the feminine is more commonly *τά, τοῖν*, than *τά, ταῖν*. *Τά* (as *fem. dual*) is very uncommon.

91. The Article is often equivalent to a weakened possessive; and is translated by *my, your, his, her, their*; as, *κύνες τοὺς ἐχθροὺς δάκνουσιν, ἐγὼ δὲ τοὺς φίλους, ἵνα σώσω*, “*Dogs bite their enemies, but I my friends, that I may save them.*”

REM. “The chief employment of the definite article is to distinguish the subject from the predicate; for, from the nature of the case, the subject is considered to be something definite, of which something general is predicated or denied.” (*Donaldson.*)

## 92. VOCABULARY 3.

*Poet*, ποιητής, ὁ (acc. ποιητήν).

*Letter, epistle*, ἐπιστολή, ἡ (acc. ἐπιστολήν).

*Young man, youth*, νεανίας, ὁ (acc. νεανίαν).

*Tent*, σκηνή, ἡ (acc. σκηνήν).

*Sea*, θάλασσα, ἡ (acc. θάλασσαν).

## Exercise 8.

### 93. a) Translate into English.

1. Ὁ ποιητής τὴν ἐπιστολὴν γράφει.
2. Τὸν νεανίαν φιλοῦμεν.
3. Μὴ γράφε ἐπιστολήν.
4. Ἡμεῖς μὲν πείσομεν αὐτούς, ὑμεῖς δὲ οὐ πείσετε.
5. Ποιήσετε σκηνήν.
6. ὁ νεανίας λέξει ταῦτα.
7. Εγὼ μὲν οὐ φιλέω τὴν θάλασσαν, σὺ δὲ φιλεῖς.
8. Κρύψει τὴν ἐπιστολήν.
9. Αλείφομεν τὸν νεανίαν.
10. Ποιητής.
11. Ὁ ποιητής.
12. Ὑμεῖς με φιλεῖτε.
13. Ταῦτα αὐτοὺς πείσει.
14. Λέξετον τοῦτο.
15. Σκηνὴν ποιεῖ.
16. Πείσομέν σε.
17. Ὁ νεανίας λέξει τὴν ἐπιστολήν.
18. Σὲ μὲν

πείσουσιν,\* ἐμὲ δὲ οὐ. 19. Κύρος γράφειν ἐπιστολὴν φιλήσει.

b) *Translate into Greek.*

1. The young man will persuade the poet. 2. He will hide the letter. 3. Do not strike the poet. 4. He loves us. 5. They are doing these things. 6. We will love them, but you will not love (° them). 7. The young man weaves. 8. These things beguile the poet. 9. Do not persuade the youth to love the sea. 10. He loves a youth. 11. We will make a tent. 12. The poet does not love the sea. 13. Write your letters.

94. QUESTIONS.—What is the use of the article in Greek? Is there any thing answering to our indefinite article? Which portions of the article are *atonic*? Which *perispome*? Which *oxytone*? Which are the most usual forms in the dual? What is the article often equivalent to? Give the Greek for "Dogs bite *their* enemies." In the Exercise (sentence 3, Greek), how do you translate ἐπιστολὴν, without the article? 4. Account for the acute on αὐτούς. 10, 11. Point out the difference. 12. What is με? 13. What rule applies? [85, 1.] 14. Parse λέξετον. 16. Account for the two accents on πείσομέν. 18. What do you call the ν in πείσουσιν? To what words is it added? In sentence 3 (English), do you use μή or οὐ? 8. Is the verb singular or plural? 13. How do you translate "your"?

## LESSON XI.

### *First Declension of Nouns.*

95. As we have seen above (67), there are in Greek three different ways of inflecting substantives, distinguished as the *first*, *second*, and *third* declensions.

\* The third singular and the third plural of verbs in σι, ε, or ι, have sometimes an ν added, when a word beginning with a vowel follows. This ν is also added to the dative plur. in σι, and to some adverbs of place, &c. It is called ν ἐφελκυστικόν. But in reality, the ν which is thus said to be added belonged to the original form of the word.



96. Nouns of the first declension end in *a* and *η*, *feminine* ; *as* and *ης*, *masculine*.

TERMINATIONS OF THE FIRST DECLENSION.

N.	SINGULAR.				PLURAL.	DUAL.
	ᾶ,	ā or η	ās or ηs			
G.	ης	ās ηs	ου ου		ων	αιν
D.	ῆ	ᾶ η	ᾱ η		αις	αιν
A.	ᾶν	ᾶν ην	ᾶν ην		ās	ᾶ
V.	ᾶ	ᾶ η	ᾶ η, ᾶ		αι	ᾶ

REM. The gen. *as* and dat. *α* belong to nouns that end in *ρα*, or in *α* preceded by a *vowel* (*α pure*), together with ἀλαλά, and some proper names in *ᾶ*: Ἀνδρομέδᾶ, Ληδᾶ, &c. The rest in *α* take *ης*, *η*. The termination *α*, gen. *ης*, is *always short* ; *α*, gen. *ας*, is *mostly long*.\*

PARADIGMS OF FEMININE NOUNS.

	Muse.	Shadow.	Country.	Honor.	Justice.
Sing. N.	ῆ Μοῦσᾶ	σκιά (ᾶ)	χώρᾶ	τιμή	δίκη
G.	τῆς Μούσης	σκιᾶς	χώρας	τιμῆς	δίκης
D.	τῇ Μούσῃ	σκιᾷ	χώρᾳ	τιμῇ	δίκῃ
A.	τὴν Μοῦσάν	σκιάν (ᾶ)	χώραν	τιμῇν	δίκην
V.	Μοῦσᾶ	σκιά (ᾶ)	χώρᾶ	τιμή	δίκη
Plur. N.	αἱ Μοῦσαι	σκιαί	χώραι	τιμαί	δίκαι
G.	τῶν Μουσῶν	σκιῶν	χωρῶν	τιμῶν	δικῶν
D.	ταῖς Μούσαις	σκιαῖς	χώραις	τιμαῖς	δίκαις
A.	τὰς Μούσας	σκιὰς (ᾶ)	χώρας	τιμάς	δίκας
V.	Μοῦσαι	σκιαί	χώραι	τιμαί	δίκαι
Dual. N. A. V.	τὰ Μοῦσᾶ	σκιὰ (ᾶ)	χώρᾶ	τιμά	δίκα
G. D.	ταῖν Μούσαιν	σκιαιν	χώραιν	τιμαῖν	δίκαιν

97. *On the accentuation.*] The accent remains, as long as the general rules (46, *b*, *c*) will let it, on the same syllable ; with the exception of the gen. plural, which in this declension is always *perispōmenon*.

1) If the accent is on the last syllable, it remains indeed on that syllable, but is changed into the *circumflex* in the *gen.* and *dat.* of all numbers. Thus, τιμή, τιμῆς, τιμῇ, τιμῶν, τιμαῖς, τιμαῖν.

2) In the nom. plural, *αι* is considered *short* with respect to *accentuation* : hence if the penult has a *diphthong* or *long vowel*, an acute

\* See Note 3.

on that syllable is changed into the circumflex. For instance, γνώμη has nom. plural γνῶμαι, χῴρᾱ has nom. plural χῴραι.

3) When the final syllable becomes long, the *circumflex* cannot stand on the penult (46, c): σφαῖρᾱ cannot have σφαῖρᾱς. Hence the accent must be the *acute*, since that accent *can* stand on the penult, whatever the quantity of the final may be: σφαῖρα, gen. σφαίρας, Μοῦσᾱ, gen. Μούσης.

4) If the word be proparoxytone (which it cannot be, unless the final ᾱ is short), no accent *can* stand on the antepenult when the final becomes long. It is necessary therefore to move the acute one place to the right: ἔχιδνα, gen. ἐχίδνης.

98. The pupil will observe that—

1) *Abstract* substantives (e. g. the names of *virtues*, *vices*, &c.) often take the article, which is not to be translated into English.

2) *Proper names* often take the article when they have been lately mentioned; or when they are the names of *well known* persons or places.

#### EXAMPLES.

φιλοῦμεν τὴν σοφίαν, *we love wisdom.*

ἡ μέθη μικρὰ μανία ἐστίν, *drunkenness is a brief madness.*

βλάπτουσι τὴν Ἑρέτριαν, *they are injuring Eretria.*

ὁ Σωκράτης ἦν φιλόσοφος, *Socrates was a philosopher.*

Κῦρον μεταπέμπεται· ἀναβαίνει οὖν ὁ Κῦρος, *He sends for Cyrus; Cyrus thereupon goes up.*

#### 99. VOCABULARY 4.

Eretria, Ἑρέτρια, *as.*

Philosophy, φιλοσοφία, *as.*

The soul, the mind, ψυχή, *ἡς.*

Virtue, ἀρετή, *ἡς.*

Benefit, profit; a blessing, ὠφέ-

λεια, *as.*

Pleasure, ἡδονή, *ἡς.*

Wisdom, σοφία, *as.*

Slavery, δουλείᾱ, *as.*

Ignorance (brutish), ἀμαθία, *as.*

Madness, μανία, *as.*

Calamity, συμφορά, *ᾱς.*

<i>Loss, injury, penalty; a calamity, ζημία, as (damnum).</i>	<i>Necessity, compulsion, ἀνάγκη, ης.</i>
<i>Hurt, βλάβη, ης.</i>	<i>Damsel, κόρη, ης.</i>
<i>Fate, μοῖρα, as.</i>	<i>Force, violence, βία, as.</i>
<i>Injustice, ἀδικία, as.</i>	<i>Anger, ὀργή, ης.</i>
<i>Justice (as habit), δικαιοσύνη, ης.</i>	<i>Ball, σφαῖρα, as.</i>

<i>To hurt, injure, βλάπτ-ειν.</i>	<i>To yield, εἶκ-ειν, (governs the dative.)</i>
<i>To flee or fly from, shun, φεύγ-ειν.</i>	<i>To throw, ῥίπτ-ειν.</i>
<i>To pursue, διώκ-ειν.</i>	<i>Is, ἐστί (ἐστίν); are, εἰσί, (εἰσίν.)</i>

Both—and, καί—καί; τὲ καί (τέ is enclitic, 55), or τέ . . . καί (with a word or words between). Τὲ καὶ often = ‘and’ only.

*Himself, ἐαυτόν or αὐτόν.*

*Who? τίς;*

*Towards, πρὸς (with accusative).*

Obs. 1) αὐτόν (with smooth breathing) = *him*.

αὐτόν (with rough breathing) = *himself*.

2) Τίς; ‘*who*?’ retains its acute accent even in a sentence.

### Exercise 9.

100. a) *Translate into English.*

1. Μὴ βλάπτε τὴν Ἑρέτριαν. 2. Οὐ βλέπει πρὸς φιλοσοφίαν. 3. Ἄρχε τῆς ψυχῆς. 4. Ἡ ἀρετὴ οὐ βλέπει πρὸς ὠφέλειαν. 5. Ῥίψω τὴν σφαῖρην. 6. Ἡ μοῖρα ἄρχει βλάβης τε καὶ ὠφελείας. 7. Φεύγε τὴν ἀδικίαν. 8. Τὴν μὲν ἀδικίαν φεύγε, τὴν δὲ δικαιοσύνην δίδωκε. 9. Εἶκε τῇ βίᾳ. 10. Μὴ εἶκε ταῖς ἡδοναῖς. 11. Φεύγε τὴν τῶν ἡδονῶν δουλείαν. 12. Τῇ μὲν σοφίᾳ εἶκε, τῇ δὲ ἡδονῇ μὴ εἶκε. 13. Ἡ μὲν ἀρετὴ σοφία ἐστίν, ἡ δὲ ἀδικία ἀμαθία τε καὶ μανία. 14. Ταῖς συμφοραῖς εἴκομεν. 15. Μὴ βλάπτε τὰ (or τῶ) κόρᾳ. 16. Ἡ δικαιοσύνη ἀρετὴ ἐστι. 17. Σωκράτης αὐτὸν φιλεῖ, ἐμὲ δὲ οὐ. 18. Τίς τὴν σκηνὴν ποιήσει; 19. Ἐαυτὸν κρύψει. 20. Ζημία ἐστίν. (See 56, 2.)



b) *Translate into Greek.*

1. We yield to force and necessity. 2. Pursue virtue. 3. You will look to profit. 4. Pursue both justice and virtue. 5. We will yield to necessity, but not to force. 6. Rule over your (*say* 'the') anger. 7. We will yield to the compulsion of calamities. 8. Do not yield to the slavery of pleasure. 9. Who will hide me? 10. He loves himself. 11. Who is looking towards the young man? 12. They are throwing the ball. 13. It is a ball. 14. Virtue and justice are wisdom. 15. This is a loss to the poet.

101. QUESTIONS.—How many declensions are there in Greek? What are the terminations of the first declension? Which are *feminine*? Which *masculine*? Which nouns have gen. *as*, dat. *a*? What is the quantity of *a*, gen. *ης*? Of *a*, gen. *as*? Go through with *Μοῦσα*, *σκιά*, *χώρα*, *τιμή*, *δίκη*. What is the general statement as to the accent? How is the gen. pl. always accented? If a noun is oxytone in the nom., what is the accent of the gen. and dat.? What is the quantity of *αι* with respect to accentuation? Suppose then the penult have a diphthong or long vowel, with an acute on it, what is that acute changed into when the termination becomes *αι*? Can the circumflex stand on the penult when the last syllable becomes long? If the final of a proparoxytone becomes long, what accent do you give it? Give the rules for the use of the article in 98. In the Exercise (sentence 3, Greek) account for the genit. [81, 99.] 7, 8, 9, &c, account for the article. [98, 1.] 15. Which is better, *τά* or *τὰ κόρα*? [90, REM.] Sentence 9 (English), what is the Greek for *who*? Does it retain its accent in a sentence? 10. Give the Greek for *himself*. 13. How do you express "it is" &c. in Greek? (By *ἐστίν* simply.)

## LESSON XII.

*Contracts. Masculines of the First Declension.*

102. Some feminines of the first end in *ῆ*, *ᾶ* contracted from *έα*, *ᾶα*. They are declined regularly as if from *η*, *α*; but every case is a *perispomenon*. (*Συκία*

=) συκῆ, συκ-ῆς, συκ-ῆ, &c.: (μνάα =) μνᾶ, μνᾶς, μνᾶ,  
&c.

## PARADIGMS OF MASCULINE NOUNS.

		Citizen.	Perses.	Youth.	Fowler.
Sing.	N.	ὁ πολίτης	Πέρσης	νεανίας	ὄρνιθοζήρας
	G.	τοῦ πολίτου	Πέρσου	νεανίου	ὄρνιθοζήρᾱ
	D.	τῷ πολίτῃ	Πέρσῃ	νεανία	ὄρνιθοζήρᾱ
	A.	τὸν πολίτην	Πέρσῃν	νεανίαν	ὄρνιθοζήραν
	V.	πολίτᾱ	Πέρσῃ	νεανία	ὄρνιθοζήρα
Plur.	N.	οἱ πολῖται		νεανῖαι	ὄρνιθοζήραι
	G.	τῶν πολιτῶν		νεανιῶν	ὄρνιθοζήρων
	D.	τοῖς πολίταις		νεανίαις	ὄρνιθοζήραις
	A.	τοὺς πολίτας		νεανίας	ὄρνιθοζήρας
	V.	πολίται		νεανῖαι	ὄρνιθοζήραι
Dual.	N. A. V.	τὼ πολίτᾱ		νεανία	ὄρνιθοζήρᾱ
	G. D.	τοῖν πολιταῖν		νεανίαιν	ὄρνιθοζήραιν

103. Masculine nouns in *ης* have the vocative in *η*, except the following, which have *ᾶ*:

1) Those in *της*.

2) Those compounded of a substantive and a verb, that simply append *ης* to the verbal root; as γεωμέτρης, *geometer*; ἄρτοποιός, *breadseller*, *baker*.

3) National names; as Πέρσης, *a Persian*, voc. Πέρσα,—but Πέρσης, *Perses*, voc. Πέρση.

104. The rules of accentuation are the same as for feminines (97).—Δεσπότης irregularly throws back its accent in vocat. (ὦ δέσποτα), and χρήστης, *usurer*, has gen. pl. χρήστων.\*

105. Some nouns in *ης*, contracted from *εας*, are declined regularly, but every case is *perispomenon*. (Ερμέας =) Ἑρμῆς, οὖ, ῆ, ῆν, &c.

106. Several masculines in *ας* have the Doric gen. in *ᾱ*: viz. πατραλοίας, *a parricide*, μητραλοίας, *a matricide*, ὄρνιθοζήρας, *a fowler* or *bird-catcher*: also several proper names; as Σύλλας, gen. Σύλλα, and contracts in *ας*, Βορῤῥᾱς (from Βορέας), gen. Βορῤῥᾱ.

\* Three other nouns of the first declen. are paroxytone in the gen. pl.; as ἀφύη, *anchovy*; ἐτησίαι, *Etesian winds*; χλοῦνης, *wild boar*; which have gen. pl. ἀφύων, ἐτησίων, χλούνων.

107. A few proper names have the Ionic genit. in  $\epsilon\omega$ , even in the Attic dialect; as  $\tau\acute{\eta}\rho\eta\varsigma$ ,  $\theta\acute{\alpha}\lambda\eta\varsigma$ ,  $\tau\acute{\eta}\rho\epsilon\omega$ ,  $\theta\acute{\alpha}\lambda\epsilon\omega$ . (Note the *irregular* accent.)

### 108. VOCABULARY 5.

*Persian*, Πέρσης.  
*Perses* (proper name), Πέρσης.  
*Land, earth*, γῆ.  
*Domestic*, οἰκέτης.  
*Baker*, ἄρτοπώλης.  
*Bookseller*, βιβλιοπώλης.  
*Geometer*, γεωμέτρης.  
*Master*, δεσπότης (see 104).  
*Laborer, cultivator*, ἐργάτης.  
*Desire*, ἐπιθυμία.  
*Disciple, pupil*, μαθητής.  
*Citizen*, πολίτης.  
*Sailor*, ναύτης.  
*Minerva*, Ἀθηνᾶ ( $\hat{a}$  =  $\acute{a}\alpha$ , Athēnē).  
*Mercury*, Ἑρμῆς (Hermes).  
*Boreas, the north wind*, Βορρᾶς (106).  
*The Gelas, (a river in Sicily)*, Γέλᾶς,  $\bar{a}$  (106).

*Poet*, ποιητής.  
*Mina, (a coin)*, μνᾶ (= μνάα).  
*Weasel*, γαλῆ (= γαλέη).  
*Fig-tree*, συκῆ ( $\eta$  =  $\acute{e}\alpha$ ).  
*To chastise*, κολάζειν.  
*To have*, ἔχειν (takes rough breathing in the future.)  
*To plant*, φυτεύειν.  
*To hunt*, θηρεύειν.  
*To admire*, θαυμάζειν.  
*One ought; we ought*, χρῆ (= oportet).  
*Hail!* χαῖρε (imperat. of χαίρω).  
*"By," in swearing by a deity*, νῆ (with accus.)  
*Not even*, οὐδέ (ne ... quidem).  
*Five*, πέντε.  
*Was*, ἦν: *were*, ἦσαν.  
*To speak ill (or evil) of*, κακῶς λέγειν, (with acc. of person.)

109. The Infinitive Mood with the article answers to our participial substantive:  $\tau\acute{o}$  λέγειν, *to say*, or (*the*) *saying*;  $\tau\acute{o}\upsilon$  λέγειν, *of saying*;  $\tau\acute{\omega}$  λέγειν, *by saying*, or (with governed case interposed)  $\tau\acute{\omega}$  ταῦτα λέγειν, *by saying these things*. It may be governed by prepositions, &c., just like any other substantive: ἀπὸ τοῦ λέγειν· τῇ τοῦ λέγειν ῥώμῃ, &c.

### Exercise 10.

110. a) *Translate into English.*

1. Ὁ Πέρσης ἄρχει<sup>a</sup> τῆς τε γῆς καὶ τῆς θαλάσσης.
2. Οὐδ' οἰκέτας χρῆ ὀργῇ κολάζειν.
3. Ὁ ἄρτοπώλης



πέντε μνᾶς ἔχει. 4. Ὁ Προμηθεὺς<sup>b</sup> κλέπτει Ἀθηνᾶς τὴν σοφίαν. 5. Ὡ Πέρση, μὴ εἶκε τῇ τοῦ ἄρχειν ἐπιθυμία. 6. Φεύγε, ὦ Πέρσα. 7. Ὁ ἐργάτης συκᾶς φυτεύει. 8. Οἱ Πέρσαι γῆς ἐργάται εἰσίν. 9. Θηρεύσομεν τὰς γαλᾶς. 10. Τὴν τοῦ γεωμέτρου σοφίαν θαυμάζομεν. 11. Νῆ τὴν Ἀθηνᾶν ποιήσω ταῦτα. 12. Χαῖρε, ὦ δέσποτα. 13. Χαῖρε καὶ σύ, ὦ βιβλιοπῶλα. 14. Τὸ ὄνομα<sup>c</sup> ἦν ἀπὸ τοῦ Γέλᾶ. 15. Τὴν τοῦ ὀρνιθοδότη<sup>a</sup> τέχνην θαυμάζομεν. 16. Οὐδὲ δεσπότης χρὴ κακῶς λέγειν.

<sup>a</sup> 81.      <sup>b</sup> *Prometheus*. (98, 2.)      <sup>c</sup> τὸ ὄνομα, *a name*; ἀπὸ, *from*, (with *gen.*)      <sup>a</sup> 106.

*b) Translate into Greek.*

1. The disciples of the geometer have five minæ. 2. The Persians are masters of the sea. 3. The laborers are planting a fig-tree. 4. O laborer, plant the fig-tree. 5. By Hermes, I will not do this. 6. They yield to the desire of having disciples. 7. The geometers have pupils. 8. O Geometer, do not yield to the desire of talking. 9. Do not speak-evil-of the citizens. 10. Hail! O baker. 11. By Athênē, I will have the sphere. 12. By Hermes, I will plant the fig-trees. 13. One-ought not to plant even a fig-tree.

111. QUESTIONS.—How are femin. contracts declined? Go through with πολίτης, Πέρσης, νεανίας, ὀρνιθοδότης. What is the vocat. of masc. nouns in ης? Name the exceptions. What are the rules of accentuation? Give the vocat. of δεσπότης and gen. pl. of χρήστης. How are nouns in ῆς declined? What peculiarity have several masculines in ᾶς? What is the genit. of such nouns as Τήρης, Θάλης, &c.? How is the infin. mood with the article used? In the Exercise (sentence 1, Greek), why has τε no accent? 2. Why is ὀργῇ perispomenon? [97, 1.] 8. Why is γῆς without the article? (Common nouns omit the article under certain circumstances, as here, γῆ being used of the particular country of the Πέρσαι.) Why does εἰσίν retain its accent after ἐργάται? [56, 2.] 10. What is the order of the words? Is it to be imitated? 13. What is the quantity of the α in βιβλιοπῶλα? Sen-

tence 1 (English), how do you translate "have?" Give the rule [85, 1]. 2. What case do you put "masters" in? (The nom. after the verb.) 6. What case does *εἵκειν* govern? 9. What case do you put "citizens" in?

## LESSON XIII.

### *Second Declension of Nouns.*

112. Nouns of this declension end in *ος*, *masculine*, often *feminine*, and *ον* *neuter*.

REM. Fem. diminutive proper nouns in *ον* are an exception, e. g. ἡ Γλυκέριον. (See 64, note \*.)

#### TERMINATIONS OF THE SECOND DECLENSION.

	SINGULAR.		PLURAL.		DUAL.
N.	ος	ον	οι	ᾱ	ω
G.		ου		ων	οιν
D.		ω		οις	οιν
A.		ον	ους	ᾱ	ω
V.	ος, ε	ον	οι	ᾱ	ω

#### PARADIGMS.

		Word.	Disease.	God.	Fig.
SING.	N.	ὁ λόγος	ἡ νόσος	ὁ θεός	τὸ σῦκον
	G.	τοῦ λόγου	τῆς νόσου	τοῦ θεοῦ	τοῦ σύκου
	D.	τῷ λόγῳ	τῇ νόσῳ	τῷ θεῷ	τῷ σύκῳ
	A.	τὸν λόγον	τὴν νόσον	τὸν θεόν	τὸ σῦκον
	V.	λόγε	νόσε	θεός	σῦκον
PLUR.	N.	οἱ λόγοι	αἱ νόσοι	οἱ θεοί	τὰ σῦκα
	G.	τῶν λόγων	τῶν νόσων	τῶν θεῶν	τῶν σύκων
	D.	τοῖς λόγοις	ταῖς νόσοις	τοῖς θεοῖς	τοῖς σύκοις
	A.	τοὺς λόγους	τὰς νόσους	τοὺς θεούς	τὰ σῦκα
	V.	λόγοι	νόσοι	θεοί	συκά
DUAL.	N. A. V.	τῷ λόγῳ	τῷ νόσῳ	τῷ θεῷ	τῷ σύκῳ
	G. D.	τοῖν λόγοιν	ταῖν νόσοιν	τοῖν θεοῖν	τοῖν σύκοιν

113. The vocative of words in *ος* (as will be observed) sometimes ends in *ος*: as ὦ φίλε and ὦ φίλος: always ὦ θεός.

114. *On the accentuation.*—The accent remains on the syllable which is accented in the nominative, as long as it can: except in the vocative ἀδελφε, from ἀδελφός, *a brother*. The termination *οι* in the

plural, like *αι* in the first declension, is considered *short* with reference to accentuation. The change of the accent is like that in the first declension (97), except that it is only *oxytones* (not *all* words, as in the first declension) that become *perispomena* in the genitive plural (*ιατρός· ιατρῶν*). The rest are *paroxytones*.

## 115. VOCABULARY 6.

*Lecythus*, Λήκυθος, ἡ (a fortress in Macedonia near Torōne).

A temple, ἱερόν, τό, (prop. neut. adj. from ἱερός, *holy*.)

A gift, δῶρον, τό.

God, θεός, ὁ.

Word, speech, reason, λόγος, ὁ.

Judge, juror, δικαστής, ὁ.

Work, action, ἔργον, τό.

Man, human being, ἄνθρωπος, ὁ.

Stranger, host, guest, ξένος, ὁ.

Physician, ἱατρός, ὁ.

Sorrow, λύπη, ἡ.

Plain, πεδῖον, τό.

Targeteer, πελταστής, ὁ.

An enemy, πολέμιος (prop. adj., *hostile*); ἐχθρός, ὁ.

Way, road, ὁδός, ἡ.

Army, στρατία, ἡ.

Running, race-course, δρόμος, ὁ.

To run, εἶν (= εἶεν.) Δρόμῳ εἶν is stronger; to run at full speed; to run to the charge (of soldiers).

Quoit, discus, δίσκος, ὁ.

Slave, δοῦλος, ὁ.

Drug, poison, φάρμακον, τό.

Tale, legend, μῦθος, ὁ.

Garland, στέφανος, ὁ.

Stadium, στάδιον, (= 606 $\frac{3}{4}$  English feet) pl. στάδιοι or στάδια.

Rock, πέτρα, ἡ.

Stone, λίθος, ὁ.

Silver, ἄργυρος, ὁ.

Gold, χρῦσός, ὁ.

Mere talk, mere stuff, nonsense, λῆρος, ὁ.

Fear, φόβος, ὁ.

Horse, ἵππος, ὁ.

Ass, ὄνος, ὁ.

To care for, φροντίζειν, (governs the gen.)

To lead forward; to march forward; to advance (trans.) προάγειν.

To sow, σπείρειν.

To restrain, κατέχειν.

Ten, δέκα.

As (as it were =) about, ὥς.

That, ὅτι.

116. When a substantive with the article has a dependent genitive, the genitive usually either (1) stands between the article and its substantive, or (2) follows the substantive with a second article: thus,

1. ἡ τῶν παλαιῶν σοφία. | τὸ τῆς ἀρετῆς κάλλος.
2. ἡ σοφία ἡ τῶν παλαιῶν. | τὸ κάλλος τὸ τῆς ἀρετῆς.



a) In the first order (ἡ τῶν παλαιῶν σοφία) neither notion has any preponderance of emphasis over the other; the order with the repeated article (ἡ σοφία ἡ τῶν παλαιῶν), is used, when the speaker wishes to dwell upon the notions separately. The reason may be, to add an *ironical* or *contemptuous* meaning to one of them.—β) The following are rarer orders:—3. Ἡ σοφία τῶν παλαιῶν. 4. Τῶν παλαιῶν ἡ σοφία.

117. Words that modify a substantive are interposed, in Greek, between it and the article; or follow it with the article repeated.

English.	Greek.
The guards from the city.	1. οἱ ἀπὸ τῆς πόλεως φύλακες. 2. οἱ φύλακες οἱ ἀπὸ τῆς πόλεως.
The guards summoned to attend the king.	1. οἱ τῷ βασιλεῖ ἀκολουθεῖν παρακεκλημένοι φύλακες. 2. οἱ φύλακες οἱ τῷ βασιλεῖ ἀκολουθεῖν παρακεκλημένοι.

☞ Let the pupil note carefully and imitate the Greek order in the Exercises following.

### Exercise 11.

#### 118. a) Translate into English.

1. Ἔστιν<sup>a</sup> ἐν τῇ Αἰκιδίῳ Ἀθηναῖς ἱερόν. 2. Δώρα θεοῖς πείθει<sup>b</sup>. 3. Πείσει τοῖς λόγοις τοὺς δικαστάς. 4. Δίωκε τὴν ἀρετὴν τε καὶ σοφίαν. 5. Οἱ θεοὶ τῶν ἀνθρώπων φροντίζουσιν. 6. Χαῖρε, ὦ ξένη. 7. Αὐτὸς ἰατρός ἐστιν ἀνθρώποις λόγος. 8. Οἱ ἐκ τοῦ πεδίου πελτασταὶ δρόμῳ θέουσιν, οἱ δὲ πολέμιοι οἱ ἐπὶ τῇ ὁδῷ φεύγουσι. 9. Προάγει ὁ Χειρίσοφος τὴν στρατιὰν ὡς δέκα σταδίους πρὸς πολεμίους. 10. Εἰς πέτρας τε καὶ λίθους<sup>25</sup> μὴ σπεῖρε. 11. Μὴ εἴκε τῇ τοῦ χρυσοῦ τε καὶ ἀργύρου ἐπιθυμίᾳ. 12. Λέγομεν ἔργοις, ὅτι λῆρος πρὸς<sup>29</sup> χρυσόν τε καὶ ἀργυρόν ἐστιν ἡ ἀρετή. 13. Πλέξομεν τοὺς στεφάνους. 14. Τὰς ἐπιθυμίας οὐ λόγῳ κατέχει, ἀλλ' ἀνάγκη καὶ φόβῳ. 15. Βλάπτει τὸν ἐχθρόν. 16. Πλέξουσιν τὸν στέφανον. 17. Ὁ δοῦλος τριβεί τὸ

φάρμακον. 18. Τὸν μὲν δίσκον ῥίψω, τὴν δὲ σφαῖραν οὐ. 19. Δοῦλός ἐστιν. 20. Ὁ ἰατρός τῶν τοῦ πελταστοῦ δώρων οὐ φροντίζει.

<sup>a</sup> *There is.* In this sense *ἔστιν* (at the head of a sentence) keeps its accent. <sup>b</sup> Neuter plurals usually take a sing. verb. See 85.

*b) Translate into Greek.*

1. The horse is pursuing the ass. 2. Do not yield to the enemy. 3. Restrain the desires of the soul by reason. 4. The citizens do not care-for the strangers. 5. We will march- the army -forward<sup>c</sup> about five stadia. 6. The enemy fly through fear.<sup>d</sup> 7. Yield not to the fear of the enemy. 8. In our words<sup>e</sup> pleasure is mere-nonsense to<sup>f</sup> virtue, but by our actions we declare that virtue is mere-nonsense to pleasure. 9. Gifts persuade the souls of men. 10. The young-man will anoint himself. 11. Who is weaving the garland? 12. It is a discus. 13. They will throw the ball, but not the discus.<sup>41</sup> 14. There are ten men in<sup>g</sup> the temple of Minerva. 15. O Persian, restrain the desire of speaking evil of man.

<sup>c</sup> These hyphens mean that *march-forward* is translated by one word.

<sup>d</sup> Use the dative of the noun.

<sup>e</sup> Dative of the noun, as in 12 (Greek) above.

<sup>f</sup> "To" (= compared with). See 29, "Diff. of Idiom."

<sup>g</sup> *ἐν* with dat.

119. QUESTIONS.—What are the terminations of the second declens.? Go through with the table. Decline λόγος, νόσος, κῆπος, θεός, σῦκον. What is the vocat. of nouns in *ος*? What the rules with respect to accentuation? What is the order of the words when a noun with the article has a dependent genit.? Discriminate the meaning according to the order of the words. What are rarer orders? Where do you place words that modify a substantive? Give the Greek (both ways) for "the guards *from the city*;" "the guards *summoned to attend the king*." Can you point out any illustrations in the Greek sentences following? Sentence 14, (English) will the verb in the sense of "there are," be accented or not? (It retains its accent when it stands at the beginning of a sentence.)

## LESSON XIV.

*Contracts of Second Declension. Imperfect Tense.  
Augment.*

120. Some few nouns in *eos, oos, eon, oon* are contracted throughout.

## PARADIGMS.

SING.	Mind.	Circumnavigation.	Bone.
N.	ὁ νόος νοῦς	ὁ περίπλοος περίπλους	τὸ ὀστέον ὀστούν
G.	τοῦ νόου νοῦ	τοῦ περιπλόου περίπλου	τοῦ ὀστέου ὀστοῦ
D.	τῷ νόῳ νοῖ	τῷ περιπλόῳ περίπλω	τῷ ὀστέῳ ὀστῶ
A.	τὸν νόον νοῖν	τὸν περίπλοον περίπλου	τὸ ὀστέον ὀστούν
V.	νόε νοῦ	περίπλοε περίπλου	ὀστέον ὀστούν
PLUR.			
N.	οἱ νόοι νοῖ	οἱ περίπλοοι περίπλοι	τὰ ὀστέα ὀστᾶ
G.	τῶν νόων νῶν	τῶν περιπλόων περίπλων	τῶν ὀστέων ὀστῶν
D.	τοῖς νόοις νοῖς	τοῖς περιπλόοις περίπλοις	τοῖς ὀστέοις ὀστοῖς
A.	τοὺς νόους νοῦς	τοὺς περιπλόους περίπλους	τὰ ὀστέα ὀστᾶ
V.	νόοι νοῖ	περίπλοοι περίπλοι	ὀστέα ὀστᾶ
DUAL			
N.A.V.	τῶ νόῳ νό	τῶ περιπλόῳ περίπλω	τῶ ὀστέῳ ὀστώ
G. D.	τοῖν νόοιν νοῖν	τοῖν περιπλόοιν περίπλου	τοῖν ὀστέοιν ὀστοῖν

121. OBS. 1) The *dual* ῶ is (irregularly) *oxytone*. Neuters contract *εα* into *ᾶ* (not *ῆ*) to preserve the *distinctive α* of a neuter plural. The gen. pl. from *εον* is generally open; *ὀστέων* (not *οστῶν*). The substantive *κάνεον* is accented *κανοῦν* (though *regularly* it should be *κάνουν*).

2) The compounds of *νοῦς, πλοῦς* are *paroxytone* throughout.

122. The Imperfect tense is formed from the root of the Present by adding *ον* and prefixing the *augment*; as, *λεγ* (root of pres.) *λεγ-ον* (by adding *ον*), *ἔ-λεγ-ον* (by prefixing the augment); *τυπτ*, *τυπτ-ον*, *ἔ-τυπτ-ον*; &c.

123. If the verb begins with a consonant, the augment is *ε* prefixed; this is called the *syllabic augment*, because it forms a *syllable*. *Λύ-ω*, Imperf. *ἔ-λυ-ον*. *Τύπτ-ω*, Imperf. *ἔ-τυπτ-ον*.

REM. The Imperfect, besides its usual meaning, expresses *continued* or *repeated actions*, taking place in past time; as, "I was wri-



ting" (at some time past and while something else was going on): ἐν ᾧ σὺ ἔπαιζες, ἐγὼ ἔγραφον, "while you *were* playing, I *was* writing."

124. If the verb begins with a vowel, this vowel is *changed* (the *changed vowel* being called the *temporal augment*);

1) ε, α, ο, are changed into the corresponding long vowels η, η, ω.\*

2) The diphthongs αυ, αι, οι become ηυ, η, ω; α becomes η.

3) ι, υ, are lengthened into ῑ, ῡ.

4) ει, ευ, ου, and the long vowels ῑ, ῡ, η, ω, are unaugmented;† P is *doubled* after the augment; as, ῥίπτω, ῥῥίπτου.

125. The terminations of the persons are :

			EXAMPLE.		
S.	ον,	ες, ε	S.	ῥ-τυπτ-ον,	ῥ-τυπτ-ες, ῥ-τυπτ-ε
P.	ομεν,	ετε, ου	P.	ῥ-τύπτ-ομεν,	ῥ-τύπτ-ετε, ῥ-τυπτ-ον
D.	ετον,	έτην	D.	ῥ-τύπτ-ετον,	ῥ-τυπτ-έτην.

## 126. VOCABULARY 7.

Voyage, πλοῦς.

Stream, ῥοῦς.

Mind, reason, νοῦς.

A passage (across), διάπλους  
(121, 2.)

A sailing round, a voyage round,  
περίπλους.

Grandson, νίδους.

Entrance (into a port), ἔσπλους.

Athens, Ἀθῆναι, ὦν.

Cenæum, Κήναιον.

Eubœa, Εὐβοία.

A Lacedæmonian, Λακεδαιμόνιος.

The Nile, Νεῖλος, ὁ.

Egypt, Αἴγυπτος, ἡ.

Munychia, Μουνυχία (a poet at  
Athens).

Mob; crowd, ὄχλος, ὁ.

Love, ἀγάπη.

Country, χώρα.

To reign; to be king, βασιλεύειν,  
(takes the gen.)

To be distant from, ἀπέχειν (with  
gen.)

\* There are eleven verbs which change ε into ει instead of η: as, ἔχω, εἶχον; ἔλκω, εἶλκον; ἐδίδω, εἰδίδον; ἔπομαι, εἰπόμεν; &c.

† Sometimes, however, ευ is augmented into ηυ, and ει is sometimes augmented in εικάζω, Imperf. (sometimes) ἥκαζον.

Æetes, Αἰήτης.

The Phasiani, Φασιανοί.

Sicily, Σικελία.

To bar (a passage), ἐμφράττειν.

To colonize, οἰκίζειν.

Eight, ὀκτώ (indeclin.).

### Exercise 12.

#### 127. a) Translate into English.

1. Ἐξ Ἀθηνῶν βραχύς<sup>a</sup> ἐστὶν ὁ διάπλους πρὸς τὸ Κήναιον τῆς Εὐβοίας. 2. Αἰήτου νίδους ἐβασίλευε<sup>b</sup> τῶν Φασιανῶν. 3. Σικελίας περίπλους ἐστὶν ὡς ὀκτὼ ἡμερῶν<sup>c</sup>. 4. Ἡ Μουνυχία οὐ τῶν Ἀθηνῶν ἀπέχει. 5. Ὁ Θεὸς ἀγάπη ἐστίν. 6. Ἡ Αἴγυπτος δῶρόν ἐστι τοῦ Νείλου. 7. Οἱ Λακεδαιμόνιοι ἦρχον<sup>d</sup> τοῦ ἐς Μουνυχίαν ἔσπλου. 8. Οἱ Λακεδαιμόνιοι ἐν νῶ ἔχουσι τοὺς ἐς τὴν Μουνυχίαν ἔσπλους ἐμφράττειν. 9. Ἐρρίπτε τὸν δίσκον. 10. Ἐπειθε τοὺς ξένους. 11. Ἐτύπτετε τοὺς οἰκέτας. 12. Οἱ Γελωνοὶ ᾠκίζον τὴν χώραν. 13. Ἡλιφες τὸν δεσπότην. 14. Ὁ Πέρσης ὄχλον φιλεῖ, οὐκ ἔχει δὲ νοῦν. 15. Τὸν τοῦ ῥοῦ διάπλουν οἱ νεανίαί ἐποιοῦν<sup>e</sup>. 16. Ὁ τοῦ ἱατροῦ δοῦλος δῶρα ἐφίλει. 17. Ὁ δικαστὴς τὸν τοῦ πέλταστοῦ φόβον κατέιχεν<sup>f</sup>. 18. Ἡ ἀμαθία ἡ τῶν ἀνθρώπων<sup>g</sup> Αἴγυπτον ἐβλαπτεν<sup>h</sup>. 19. Οἱ Πέρσαι τῆς Σικελίας ἀπέχουσι. 20. Ἐβλεπον πρὸς τὴν θάλασσαν.

<sup>a</sup> Short (masc. adj.)    <sup>b</sup> See Kühner, 275. 1.    <sup>c</sup> The genit. is used of the time *within which* any thing happens or has not happened. κ. 274, 3, b.    <sup>d</sup> See 124, 1): from ἄρχειν.    <sup>e</sup> Impf. from ποιεῖν.    <sup>f</sup> From κατέχειν. For augment, see 124, 1) note.\* It is taken between the preposition and the verb.    <sup>g</sup> See 115, a.    <sup>h</sup> On the added ν, see 93, note.\*

#### b) Translate into Greek.

1. We are barring the entrance into the Munychia. 2. He was telling the legend. 3. We shall be masters of the entrance. 4. You (*pl.*) were masters of the entrances into the Munychia. 5. Ye will hurl the

quoits. 6. The two-young-men were hurling quoits. 7. You (*pl.*) were looking towards profit. 8. We will not yield to the desire of looking after (*πρός*) profit. 9. You (*pl.*) were reigning over the Persians. 10. You (*pl.*) were colonizing the country of the Geloni. 11. I was admiring the temple of Minerva. 12. The gods of the Egyptians rule over the country. 13. By Hermes, I will chastise the Phasiani. 14. They restrained the desire of speaking ill of (the city of) Athens. 15. O stranger, the slave had ten minæ. 16. The domestic was caring-for the horses and the asses of his master. 17. O brother, march-the army-forward about eight stadia. 18. The young-men were hunting weasels. 19. The targeteers were running (at full speed) towards the plain. 20. The physician's grandson loves gold and silver. 21. Do not yield to the desire for gold. 22. There is in Sicily a temple of Mercury.

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## LESSON XV.

### *Adjectives.*

128. Adjectives are words which describe a property supposed to belong already to the object spoken of (as, "a *red* rose"), or distinctly assert such property to belong to the object (as, "the rose is *red*").

129. Adjectives agree with substantives in *gender*, *number*, and *case*: they are declined like substantives and are of *three* declensions.

1) The *first* comprises adjectives of *three terminations*.

REM. Most of the adjectives belong to this class.



2) The *second*, those of *two terminations*.

3) The *third*, those of *one termination*.

130. Adjectives of three terminations in *ος, η, ον*, and *ος, α, ον* are declined in the *masc.* and *neut.* like nouns of the *second* declension, and in the *femin.* like a noun of the *first* declension. Other adjectives of three terminations are declined like nouns of the *third* declension.\*

#### PARADIGMS.

ἀγαθός, ἡ, όν, "good."				ἄξιος, α, ον, "worthy."			
SING.	N.	ἀγαθός	-ή -όν	N.	ἄξιος	-α -ον	
	G.	ἀγαθοῦ	-ῆς -οῦ	G.	ἀξίου	-ας -ου	
	D.	ἀγαθῷ	-ῇ -ῶ	D.	ἀξίῳ	-α -ῳ	
	A.	ἀγαθόν	-ήν -όν	A.	ἄξιον	-αν -ον	
	V.	ἀγαθ-έ	-ή -όν	V.	ἄξι-ε	-α -ον	
PLUR.	N.	ἀγαθοί	-αί -ά	N.	ἄξιοι	-αι -α	
	G.	ἀγαθῶν	-ῶν -ῶν	G.	ἀξίων	-ων -ων	
	D.	ἀγαθοῖς	-αῖς -οῖς	D.	ἀξίαις	-αῖς -οῖς	
	A.	ἀγαθοὺς	-άς -ά	A.	ἀξίους	-ας -α	
	V.	ἀγαθ-οί	-αί -ά	V.	ἄξιοι	-αι -α	
DUAL.	N. A. V.	ἀγαθ-ώ	-ά -ώ	N. A. V.	ἀξί-ω	-α -ω	
	G. D.	ἀγαθοῖν	-αῖν -οῖν	G. D.	ἀξί-οιν	-αῖν -οῖν	

131. OBS. 1.) Adjectives in *ος* have feminine *α* if the *ος* follows a vowel or *ρ*: if not, the feminine is *η*: e. g.

ἴδιος, ἰδία, ἰδιον. δῆλος, δῆλη, δῆλον.  
 ἱερός, ἱερά, ἱερόν. σοφός, σοφή, σοφόν.  
 ἀθρόος, ἀθρόα, ἀθρόον. καλός, καλή, καλόν.

2) But *οος*, when not preceded by *ρ*, forms the *femin.* in *η*, e. g.

ὄγδοος, ὀγδόη, ὀγδοον. ἀπλός, ἀπλόη, ἀπλόον.

\* Table of the different terminations of Adjectives of three endings.

1.	{	ος	η	ον	}	ἀγαθός	ή	όν
		ος	α	ον	}	ἐχθρός	ά	όν
2.		ας	αινα	αν		μέλ-ας	αινα	αν
3.		εις	εσσα	εν		χαρί-εις	εσσα	εν
4.		ην	εινα	εν		τέρ-ην	εινα	εν
5.		υς	εῖα	ύ		γλυκ-ύς	εῖα	ύ
6.		ών	οῦσα	όν		ἐκ-ών	οῦσα	όν

## 132. VOCABULARY 8.

*Base, disgraceful, αἰσχρός.**Wise, clever, σοφός.**Friendly, dear, φίλος.**Empty, κένος.**Strong, ἰσχυρός.**Long, μακρός.**Bad, κακός.**Beautiful, καλός.**Worthy, ἄξιος.**Good, ἀγαθός.**Sacred, ἱερός.**Plain, evident, δῆλος.**Human, ἀνθρώπινος.**Divine, θεῖος.**Exercise 13.*133. a) *Translate into English.*

1. Ἡδονὴ κακὴ οὐκ ἔστι μακρά. 2. Οἱ πολῖται ἦσαν σοφοί, καὶ καλὴ ἦν ἡ χώρα. 3. Καλὰ<sup>a</sup> δῶρα τῆς σοφίας. 4. Ἡ τοῦ ποιητοῦ τοῦ ἀγαθοῦ σοφία πείσει τὸν ἄξιον γεωμέτρην. 5. Ὁ λόγος ἐστὶν αἰσχρός. 6. Ἔστι ἱερόν<sup>b</sup> καλὸν ἐν Ἀθήναις. 7. Μὴ δίδωκε τὰ αἰσχρά<sup>c</sup>. 8. Τὸ νεανία ἐτριβέτην τὸ φάρμακον. 9. Προμηθεὺς οὐκ ἦν φίλος τοῖς θεοῖς. 10. Ἡ ἀγαπὴ τοῦ Θεοῦ πείσει ἀνθρώπους. 11. Χαῖρε, ὦ δέσποτα, μὴ εἴκε τῇ τοῦ ἄρχειν κένῃ ἐπιθυμία. 12. Δηλόν ἐστιν ὅτι ὁ λόγος ἰσχυρός τε καὶ μακρός. 13. Ἰσχυρόν<sup>d</sup> ὅχλος ἐστίν, οὐκ ἔχει δὲ νοῦν. 14. Τίς τὸ κόρα<sup>e</sup> βλάβει; 15. Αἱ καλαὶ κόραι τὸν σοφὸν ἱατρὸν πείσουσι. 16. Ὁ στέφανος ὁ τοῦ ποιητοῦ ἐστὶν ἱερός. 17. Τῷ<sup>f</sup> ταῦτα λέγειν, ἔψευδον αὐτόν. 18. Ἡ σοφία ἐστὶν καλὴ καὶ θεία.

<sup>a</sup> The copula ἐστὶ is often omitted. <sup>b</sup> a temple. <sup>c</sup> base (things).<sup>d</sup> nom. sing. neut. (after the verb). <sup>e</sup> See 90, REM. <sup>f</sup> See 66, OBS.b) *Translate into Greek.*

1. Look, O Persian, towards the beautiful sea. 2. Empty wisdom will persuade the citizens. 3. The poet was admiring the two-wise-geometers. 4. O young man, do not yield to base pleasures. 5. Who will hide base (things)? 6. Sicily is beautiful and dear

to its citizens. 7. The two young men were telling the legend. 8. Bad men admire bad (things). They do not love good (things). 9. The clever geometer will anoint himself. 10. They were weaving garlands in the garden of the good laborer. 11. We ought to admire the strong mind of Æetes's grandson. 12. Who is colonizing the country of the Geloni? 13. The Lacedæmonians were looking towards profit by barring the entrance into the Munychias. 14. The way is long and not good. 15. The long legend of the poet is empty and mere nonsense. 16. The good (man) is dear to God.

## LESSON XVI.

*Adjectives (continued). Future from verbs in ζω, εω, αω, οω.*

134. In the case of adjectives in εος, εα, εον, and οος, οη, οον, contraction takes place, which in some instances deviates from the general rules (see Note 6), the distinctive terminations (as *a* in the neut. plur., *as* in the accus., and *ais* in the dat. plur.) being always left unchanged in contraction. From χρύσεος the contracted forms are (irregularly) *perispomena*; except (probably) ὦ of the dual (as in ὀστώ).

135. If another vowel or ρ precedes εος, the feminine is contracted, not into ῆ, but into â; e. g.

(ἐρέεος =) ἐρεοῦς, ἐρεᾶ, ἐρεοῦν, *woollen*.

(ἀργύρεος =) ἀργυροῦς, ἀργυρᾶ, ἀργυροῦν, *silver*.

136. Such compound adjectives in (οος) οος as are formed from contracted substantives of the second declension (νοῦς, πλοῦς), are accented throughout on the *penult* [εὐνοῦς, εὔνου, &c.; nom. pl. *m.* εὐνοί] undergo no contraction in the three similar cases of the neut.



plur. ; e. g. ἄνοα (from ἄνους), ἄπλοα (from ἄπλους, *not seaworthy*) ; but ἀπλᾶ, from ἀπλοῦς (*simplex*).

## PARADIGMS.

χρύσε-ος, χρυσέ-α, χρύσε-ον, <i>golden</i> .				ἀπλό-ος, ἀπλό-η, ἀπλό-ον, <i>simple</i>		
	M.	F.	N.	M.	F.	N.
SING.	χρύσε-ος χρυσέ-α χρύσε-ον contracted into			ἀπλό-ος ἀπλό-η ἀπλό-ον contracted into		
N.	χρυσοῦς	χρυσῇ	χρυσοῦν	ἀπλοῦς	ἀπλῇ	ἀπλοῦν
G.	χρυσοῦ	χρυσῆς	χρυσοῦ	ἀπλοῦ	ἀπλῆς	ἀπλοῦ
D.	χρυσῷ	χρυσῇ	χρυσῷ	ἀπλῷ	ἀπλῇ	ἀπλῷ
A.	χρυσοῦν	χρυσῇν	χρυσοῦν	ἀπλοῦν	ἀπλῇν	ἀπλοῦν
PLUR.						
N.	χρυσοῖ	χρυσαῖ	χρυσᾶ	ἀπλοῖ	ἀπλαῖ	ἀπλᾶ
G.	χρυσῶν	χρυσῶν	χρυσῶν	ἀπλῶν	ἀπλῶν	ἀπλῶν
D.	χρυσοῖς	χρυσαῖς	χρυσοῖς	ἀπλοῖς	ἀπλαῖς	ἀπλοῖς
A.	χρυσοῦς	χρυσᾶς	χρυσᾶ	ἀπλοῦς	ἀπλᾶς	ἀπλᾶ
DUAL						
N. A. V.	χρυσῶ	χρυσᾶ	χρυσῶ	ἀπλῶ	ἀπλᾶ	ἀπλῶ
G. D.	χρυσοῖν	χρυσαιν	χρυσοῖν	ἀπλοῖν	ἀπλαῖν	ἀπλοῖν

137. From verbs whose root ends in ζ, the *sigmated* root is generally formed by changing ζ into ς : as θαν-μαζ, θανμᾶς.

REM. From verbs in αζω, ιζω, the futures ασω, ισω have the penult *short*.

138. For verbs whose roots end in ε, α, ο, these vowels are lengthened into η, η, ω, before ς is added (81). A root ending in a *doubtful* vowel usually has it *long* in the fut. : λῦ-ω, λῦ-σω.

Simple Root.	Sigmated Root.	Present.	Future.
φιλε-	φιλη-σ	φιλέω	φιλήσω
τιμα-	τιμη-σ	τιμάω	τιμήσω
ὀχυρο-	ὀχυρω-σ	ὀχυρόω	ὀχυρώσω.

## 139. VOCABULARY 9.

*Simple*, ἀπλόος, ἀπλοῦς.

*Double*, διπλόος, -οῦς.

*Golden* ; of gold, χρύσεος, -οῦς.

*Brazen*, (of) brass or bronze, χαλκεος, -οῦς.

(Of) iron, σιδήρεος, -οῦς.

(Of) silver, ἀργύρεος, -οῦς.  
 Bowl; (shallow) cup, φιάλη (= patera).  
 Cup, goblet, κύπελλον.  
 Barbarian, βάρβαρος (a term used of all who were not Greeks).  
 Door, θύρα.  
 Truth, ἀλήθεια.  
 Gate, πύλη.  
 Bolt, bar, κλείδρον.  
 Ring, δακτύλιος, ὁ.  
 Hoof, ὀπλή.  
 Prick, goad, κέντρον.

Death, θάνατος, ὁ.  
 House; small house, οἰκίδιον.  
 Hollow, κοῖλος, ἡ, ον.  
 Senseless, ἄνοος, ἄνοος.  
 Well disposed (towards); well affected (towards), εὖνοος, εὖνοος.  
 Ill disposed, ill affected, δύσνοος, δύσνοος.  
 To honor, τιμάειν (= τιμᾶν).  
 To love, φιλέειν (= φιλεῖν).  
 To make-fast, ὀχυροῖν (= ὀχυροῦν).  
 To kick (at), λακτίζειν.

### Exercise 14.

#### 140. a) Translate into English.

1. Ἀπλοῦς ἐστὶν ὁ τῆς ἁληθείας λόγος. 2. Τὸ κύπελλον ἐστὶν ἀργυροῦν. 3. Ὁ θάνατος λέγεται<sup>a</sup> χαλκοῦς ὕπνος. 4. Φιάλας ἔχει χρυσᾶς τε καὶ ἀργυρᾶς. 5. Οὐκ ἐχθροὺς τοὺς Θεσσαλοὺς διώκομεν ἀλλ' εὔνοους. 6. Τοῖς μὲν εὔνοις τῶν βαρβάρων δύσνοους ἡμᾶς ποιοῦσιν, τοῖς δὲ πολεμίοις ὠφελίμους. 7. Ὁ νεανίας ἐθαύμαζεν ἵππον χαλκοῦν κοῖλον καὶ χρυσοῦν δακτύλιον. 8. Τὰς πύλας σιδηροῖς κλείδροις ὀχυρώσομεν. 9. Οἱ ἵπποι λακτίζουσιν ἀλλήλους<sup>b</sup> σιδηραῖς ὀπλαῖς. 10. Τοῖς Ἀθηναίοις<sup>c</sup> οὔτε αἰσχροὶ ἐσμεν<sup>d</sup> οὔτε δύσνοι. 11. Ὁ δοῦλος ἐλάκτιζε πρὸς τὰ κέντρα. 12. Τὴν τοῦ βιβλιοπώλου θύραν λακτίσομεν. 13. Διπλοῦν ἐστὶ τὸ οἰκίδιον. 14. Ἄνοά ἐστι<sup>e</sup> τὰ παιδία. 15. Τιμῆσομεν τοὺς δικαστάς. 16. Φιλήσω τὸ παιδίον. 17. Ὁ δοῦλος τρίβει τὸ φάρμακον. 18. Ἡ Αἴγυπτός ἐστι φίλη τοῖς βαρβάροις. 19. Διπλᾶ ἀγαθὰ ἐστὶν · τὰ μὲν ἀνδρώπινα, τὰ δὲ θεία.

<sup>a</sup> is called.

<sup>b</sup> one another, each other.

<sup>c</sup> the Athenians.

<sup>d</sup> we are (first pl. pres. of εἶναι).

<sup>e</sup> see 85, 1, note.

b) *Translate into Greek.*

1. The bowl is silver. 2. The cup is of gold, but the bowl not. 3. He has both gold and silver cups. 4. You shall make-fast the gate with an iron bar. 5. The horse will kick the ass. 6. We are ill-affected towards<sup>f</sup> the Persians, but well-affected towards the Athenians. 7. They are not ill-affected either to the Athenians or the Lacedæmonians (*Say*: 'neither to the Athenians nor to the Lacedæmonians are they ill-affected'). 8. You will honor neither geometrician nor the judge. 9. O young man, admire the simple words of truth and justice. 10. By Minerva, I will march the army forward ten stadia. 11. There are eight golden goblets in the Nile. 12. The house of the poet has five doors. 13. O man, it is hard<sup>g</sup> for thee<sup>h</sup> to kick against<sup>i</sup> the pricks.

<sup>f</sup> say, to (dat.)<sup>g</sup> σκλήρον.<sup>h</sup> σοι, dat. of pron. σὺ.<sup>i</sup> πρὸς.

## LESSON XVII.

*First Aorist Active.*

141. The first Aorist of the Active is formed by adding *ā* to the *sigmated* root\* (or root of future), and prefixing the augment (123, 124):

Root.	Sigmated Root.	Aorist.
ῥιπτ-	ῥιψ-	ἔρ'-ῥιψ- <i>ā</i>
βλεπ-	βλεψ-	ἔ'-βλεψ- <i>a</i>
λεγ-	λεξ-	ἔ'-λεξ- <i>a</i>
πεισ-	πεισ- (for πεισs)	ἔ'-πεισ- <i>a</i>
ἄρχ-	ἄρξ-	ἦρξ- <i>a</i>

142. The Aorist expresses actions, *independently*,

\* i. e. root with *s* added. See 77.



as *completed* in past time; as, “the Greeks *conquered* (ἐνίκησαν) the Persians.”

REM. Thus the aorist is used of actions conceived as *single* and *definite* (often *momentary*) actions, without any reference to their *duration*. The aorist is a *narrative*, the imperf. a *descriptive* tense.

### 143. TERMINATIONS.

S.	ᾶ	ᾶς	ε
P.	ᾶμεν	ᾶτε	ᾶν
D.		ᾶτον	ᾶτην

144. The accent is as far back as possible. It will therefore be on the *antepenult* of *hyperdissyllables*, except in ᾶτην.

### 145. VOCABULARY 10.

Orestes, Ὀρέστης.

Friendly; (as subst. a friend,) φίλος.

Marrow, μυελός, ὁ.

Some, ἔνιοι, ἔνιαι, ἔνια (pl.).

A natural philosopher, φυσικός, ὁ (physicus).

War, πόλεμος, ὁ.

Enemies, the enemy, πολέμοι (hostes).

Resident-alien, resident-foreigner, μέτοικος, ὁ.

General, στρατηγός, ὁ.

Soldier, στρατιώτης.

Animal, ζῶον, τό.

Head, κεφαλή.

Tongue, γλῶσσᾶ.

Queen, βασίλισσα.

To pay attention to; to attend to, τὸν νοῦν προσέχειν (with dat.) = animum applicare.

To steal, κλέπτειν.

To whet, to sharpen, ζήγ-ειν.

To hide, κρύπτειν.\*

At all (after a negative), ὅλως (omnino).

Not only ... but also, οὐ μόνον ... ἀλλὰ καί (non solum ... sed etiam).

The one ... the other, ὁ μὲν ... ὁ δέ.

These ... those } οἱ μὲν ... οἱ δέ.

Some ... others }

The article ὁ is here a *pronoun*, as it originally was in all cases.

Αὐτός (ipse): the oblique cases usually answer to *his, him, their, them*: αὐτοῦ = ejus: ἐαυτοῦ (sui =) suus ipsius, or suus.

\* Hence the *crypt* of a church.

*Exercise 15.*146. a) *Translate into English.*

1. Λέγετε πρὸς αὐτὸν τί (= *what*) ἐν νῶ ἔχετε, ὡς φίλον τε καὶ εὖνουν. 2. Τὰ τοῦ Ὁρέστου ὅστ' ἀ ἐκ Τεγέας ἔκλεψε. 3. Τῶν ὁστῶν τὰ μὲν ἔχει μυελόν, τὰ δὲ οὐκ ἔχει· ἔνια δὲ ζῶα<sup>a</sup> οὐδὲ ἔχειν ὅλως μυελόν ἐν τοῖς ὁστοῖς λέγουσιν οἱ φυσικοί. 4. Ὁ στρατηγὸς οὐ μόνον τοῖς πολεμίοις τὸν νοῦν προσέχει, ἀλλὰ καὶ τοῖς ἑαυτοῦ στρατιώταις. 5. Ἡ ὀργὴ ἔδηξε τὰς ψυχὰς. 6. Ὁ Πέρσης ἔκρυψε τὴν τοῦ ἄρχεω ἐπιθυμίαν. 7. Οἱ στρατηγοὶ τὰς τῶν στρατιωτῶν ψυχὰς εἰς πόλεμον ἔδηξαν. 8. Ἡλείψατε τὴν τῆς βασιλίσσης κεφαλὴν. 9. Οἱ Πέρσαι ἔκρυψαν τὰ χρυσὰ κύπελλα ἐν τῷ τοῦ Χειρισόφου κήπῳ. 10. Οἱ ἀγαθοὶ τὸ καλὸν φιλοῦσιν. 11. Ὁ ἀρτοπώλης ὁ σοφὸς πέντε ἵππους ἔχει.

<sup>a</sup> *Acc. c. Infin.* is used nearly as in Latin: though λέγειν is usually followed by ὅτι (*that*).

QUESTIONS.—1. Why has τε no accent? 2. Why is ἔκλεψε proparoxytone? 3. Why is the accent on the final of φυσικοί not written as the grave accent? 7. Why is στρατιωτῶν perispomenon?

b) *Translate into Greek.*

1. You were throwing the quoit. 2. They threw the balls. 3. Anger sharpened his tongue. 4. This will sharpen the young-man's anger. 5. I injured Eretria, but I did not injure the country of the Geloni. 6. The just judge did not look to<sup>29</sup> his own advantage. 7. You said by your deeds, that justice<sup>o</sup> is idle-talk to<sup>29</sup> profit; but with your tongues you did not say this. 8. They injured not only the resident-foreigners, but also the citizens. 9. You persuaded not only the resident-foreigners, but also the judges. 10. The two-maidens admired the silver goblets in the poet's little-

house. 11. Some (men) love good (things), others base (things). 12. Who planted the fig-trees in the baker's garden? 13. We ought not to admire the citizen's bad desire of ruling. 14. O Persian, it is a base thing to strike a maiden.

## LESSON XVIII.

### *Attic Second Declension.*

147. Several substantives have the endings *ως* (masc. and fem.) and *ων* (neut.) instead of *ος* and *ον*, and retain the *ω* through all the cases instead of the regular vowels and diphthongs (112), *subscribing* *ι* where the regular form has *φ* or *οι*.

#### PARADIGMS.

	People.	Rope.	Dining-Room.
Sing. N.	ὁ λε-ώς	ἡ κάλ-ως	τὸ ἀνώγε-ων
G.	τοῦ λε-ώ	τῆς κάλ-ω	τοῦ ἀνώγε-ω
D.	τῷ λε-ῷ	τῇ κάλ-φ	τῷ ἀνώγε-φ
A.	τὸν λε-ών	τὴν κάλ-ων	τὸ ἀνώγε-ων
V.	λε-ός	κάλ-ως	ἀνώγε-ων
Plur. N.	οἱ λε-ῶ	αἱ κάλ-φ	τὰ ἀνώγε-ω
G.	τῶν λε-ῶν	τῶν κάλ-ων	τῶν ἀνώγε-ων
D.	τοῖς λε-ῷς	ταῖς κάλ-φς	τοῖς ἀνώγε-φς
A.	τοὺς λε-ώς	τὰς κάλ-ως	τὰ ἀνώγε-ω
V.	λε-ῶ	κάλ-φ	ἀνώγε-ω
Dual. N. A. V.	τὼ λε-ώ	τὰ κάλ-φ	τὼ ἀνώγε-ω
G. D.	τοῖν λε-ῷν	ταῖν κάλ-φν	τοῖν ἀνώγε-φν

148. Some adjectives follow this declension, having *ως* masc. and fem., *ων* neut. Such are *ἵλεως*, *propitious*, *ἔμπλεως*, *full*, &c.

OBS.—Some of these substantives drop *υ* in the acc. So the regular acc. of *ἥως* (*ῆ*), *dawn*, is *ἔω*. *Λαγώς* (*hare*) has more frequently *ω* than *ων*; so *Ἄδως*, *Κέως* *Κῶς*, *Τέως*; the adjective *ἀγῆρας* has *ων* or *ω* in *acc. masc.* and *fem.*



149. ACCENTUATION.—*Proparoxytones* in *εως, εων* retain the accent upon the *antepenultimate* through all the cases of all the numbers; the two syllables *εως, εων*, &c., being reckoned as one.

Oxytones in *ώς* remain such, even in the *genitive* singular, as *λεώ* (against 97, 1).

## 150. VOCABULARY 11.

*Halo*, ἄλως, ἡ.  
*Temple*, νεώς, ὁ.  
*Peacock*, ταώς, ὁ.  
*Hare*, λαγώς, ὁ.  
*Minos*, Μίνως, ὁ.  
*Androgeus*, Ἀνδρόγεως, ὁ.  
*Dawn*, ἔως, ἡ.  
*Propitious*, ἱλεως.  
*Full*, ἔμπλεως.  
*Undying*, (prop. not subject to old age,) ἀγήρω.  
*Circle*, κύκλος, ὁ.  
*Sun*, ἥλιος, ὁ.  
*Moon*, σελήνη.  
*Heavenly body; star*, ἄστρον, τό.  
*Praise*, ἔπαινος, ὁ.  
*Juno*, Ἥρα.  
*Delphi*, Δελφοί, ὦν (pl.).  
*Egg*, ὠόν, τό.  
*Ætolia*, Αἰτωλία.  
*Roman*, Ῥωμαῖος.  
*Trojan*, Τρωϊκός.  
*Palladium*, Παλλάδιον, τό.  
*Quirinus*, Κυρίνος.  
*Son*, υἱός, ὁ.  
*Eagle*, ἀετός, ὁ.

*Sepulchre, tomb*, τάφος, ὁ.  
*Vine*, ἄμπελος, ἡ.  
*Tree*, δένδρον, τό.  
*Whole*, ὅλος, η, ον.  
*Often*, πολλάκις.  
*Bright*, λαμπρός, ἅ, ὄν.  
*A little*, ὀλίγον.  
*Of every kind*, παντοδαπός, ἡ, ὄν.  
*To come in being, to become*, γίν-εσθαι (fieri)  
*To appear, to be seen*, φαίν-εσθαι.  
*To set out*, πορεύ-εσθαι (proficisci.)  
*To plot against, lie in wait for*, ἐνεδρεύ-ειν (insidiari).  
*To receive*, λαμβάν-ειν.  
*To build (a house)*, οἰκοδομέ-ειν (= -εῖν).  
*To lay (of eggs)*, τίκτ-ειν (parere).  
*To disembark*, ἀποβαίν-ειν.  
*To rob*, συλά-ειν (= -ᾶν).  
*To nourish, feed (of birds), to keep*, τρέφ-ειν.  
*To come*, ἤκ-ειν.

151. ☞ *Deponenti\* verbs.*] Some verbs have, like the Latin Deponents, a passive form (with some exceptions, to be afterwards

\* In Greek grammar such verbs are said to belong to the *Middle Voice*. The explanation of this term will be given afterwards. (See 269, &c. *infra*.)

explained) but active meaning. The Present Infinitive ends in *εσθαι*. The terminations of the Present Indicative are,

<i>Sing.</i>	ομαι	η (or ει)	εται
<i>Plur.</i>	όμεθα	εσθε	ονται
<i>Dual.</i>	όμεσθον	εσθον	εσθον

### Exercise 16.

#### 152. a) Translate into English.

1. Τῆς ἄλλω φαίνεται πολλάκις κύκλος ὅλος, καὶ γίγνεται<sup>a</sup> περὶ ἥλιον καὶ σελήνην, καὶ περὶ τὰ λαμπρὰ τῶν ἄστρον<sup>b</sup>. 2. Ἀγαμήδης καὶ Τροφώνιος τὸν νεῶν τὸν ἐν Δελφοῖς ᾠκοδόμησαν. 3. Τίκτουσι οἱ ταῦ ὠὰ κακά. 4. Ἀμα τῇ ἔφ πορεύεται ἐς τὴν Αἰτωλίαν. 5. Οἱ Ἀθηναῖοι πρὸ τῆς ἔω ὀλίγον ἀποβαίνουσι. 6. Οἱ Ῥωμαῖοι τὸ Τρωϊκὸν Παλλάδιον κατὰ<sup>c</sup> γῆς ἔκρυψαν ὑπὸ<sup>d</sup> τῷ νεῷ τοῦ Κυρίνου. 7. Τοὺς τῶν θεῶν νεῶς ἐσύλησεν. 8. Ἀνδρόγεωσ ἦν ὁ τοῦ Μίνω υἱός. 9. Οἱ ἀετοὶ τοὺς λαγῶς ἐνεδρεύουσιν. 10. Οἱ θεοὶ τοῖς ἀγαθοῖς ἔλεφ<sup>e</sup> εἰσιν. 11. Οἱ Σάμιοι τῇ Ἡρᾷ καλοὺς ταῶς τρέφουσιν. 12. Ἦν<sup>e</sup> ἐν Κιλικίᾳ πεδίου καλόν, ἐπὶ ῥῦτον<sup>f</sup> καὶ δένδρων παντοδαπῶν ἔμπλεον καὶ ἀμπέλων. 13. Οὗτοι<sup>g</sup> τὸν ἀγῆρων ἔπαινον λαμβάνουσι καὶ τάφον ἐπισημότατον<sup>h</sup>. 14. Ἀγῆρῳ εὐκλειαν καταλείπουσιν. 15. Εἰς τὴν ἐπιούσαν ἔω<sup>i</sup> ἥξει ὁ Πέρσης.

<sup>a</sup> *Fit* = *is formed*, or *forms itself*. <sup>b</sup> The *partitive genitive*: 'the bright ones of the stars' = *the bright stars*. <sup>c</sup> *κατὰ*, *down from*, *down into* (= *in*) with *gen.* It governs the *accusative* also. <sup>d</sup> *ὑπὸ* (with *dat.*) *under*. It governs the *gen.* and *accus.* also. <sup>e</sup> *There was*. <sup>f</sup> *Well-watered*. <sup>g</sup> *These* (persons). <sup>h</sup> *Most famous*. <sup>i</sup> *By the following morning*.

#### b) Translate into Greek.

1. They will have the deathless life in heaven<sup>35</sup>.
2. From the desire of the deathless life he cultivates

both virtue and justice. 3. They set-out before the dawn. 4. The boy keeps hares and peacocks. 5. The barbarians will pillage the temple of Minerva. 6. The eagle is lying-in-wait-for the hare. 7. We have the god in Delphi propitious (<sup>o</sup>to us). 8. We pursue the undying honors. 9. The gods are propitious. 10. Not only the senseless but also the clever admire the base speech of the Persian. 11. By Minerva, I will plant fig-trees in my garden. 12. We were writing letters to Æetes. 13. He said that the barbarians were colonizing Egypt. 14. The physician's horses and asses are not far distant from the stream. 15. Hail, O Egypt, (thou) gift of the Nile. 16. We ought to make fast the gates and doors, for (γάρ) the citizens do not love the stranger. 17. O bookseller, you are becoming not only wise but worthy of praise.

## LESSON XIX.

### *Third Declension of Nouns.*

153. Nouns of this declension end in *a*, *ι*, *ν*, *neuter*; *ω*, *feminine*; and *ν*, *ξ*, *ρ*, *σ*, *ψ*, of *all genders*; that is, either masculine, feminine, or neuter.

154. The oblique cases of nouns of this declension are longer by one syllable than the nominative, as *Θήρ*, *Θηρός*, *Θηρί*, &c.: and the genitive singular always ends in *ος*.

155. As in the Latin third declension, the nom. of this declension seldom contains the *unaltered* root; it may generally be got from the gen. by throwing off *ος*.

156. By the laws of *euphony*, the *t*-sounds (*τ*, *δ*, *θ*) and *ν* are thrown away before *σι* in the dative plural;



οντσι, εντσι, αντσι, υντσι, become ουσι, εισι, ᾱσι, ὕσι. The *P*- and *K*- sounds with *s* become ψ, ξ, respectively :

For example : λεόντσι becomes λέουσι (dat. pl. of λέων, *lion*) ; λειφθέντσι becomes λειφθείσι (dat. pl. of 1 aor. pass. part. of λείπω) ; γίγαντσι becomes γίγᾱσι (dat. pl. of γίγας, *giant*) ; ζευγνύντσι becomes ζευγνῦσι (dat. pl. of part. ζευγνύς). Root λαιλαπ with *s* becomes λαίλαψ ; Αραβ with *s* becomes Ἀραψ ; κατηλιφ with *s* becomes κατήλιψ ; κορακ with *s* becomes κόραξ ; λαρυγγ with *s* becomes λάρυγξ, &c.

### 157. Terminations of the Third Declension.

	SINGULAR.	PLURAL.	DUAL.
N.	} various, (α, ι, υ : ω : ν, ξ, ρ, σ, ψ) ος (ως), ι, α or ν, various, (neut. as nom.)	ες, ᾱ, neut.	ε,
G.		ων,	οιν,
D.		σιν or σι,	οιν,
A.		ας, ᾱ, neut.	ε,
V.		ες, ᾱ, neut.	ε,

### 158. PARADIGMS.

		Raven.	Child.	Mouth.	Vein.
SING.	N.	ὁ κόραξ*	ὁ, ἡ παῖς	τὸ στόμα	ἡ φλέψ
	G.	κόρακ-ος	παιδ-ός	στόματ-ος	φλεβ-ός
	D.	κόρακ-ι	παιδ-ί	στόματ-ι	φλεβ-ί
	A.	κόρακ-α	παῖδ-α	στόμα	φλέβ-α
	V.	κόραξ	παῖ	στόμα	φλέψ
PLUR.	N.	κόρακ-ες	παῖδ-ες	στόματ-α	φλέβ-ες
	G.	κοράκ-ων	παῖδ-ων	στομάτ-ων	φλεβ-ῶν
	D.	κόραξι (ν)	παισι (ν)	στόμασι (ν)	φλεψί (ν)
	A.	κόρακ-ας	παῖδ-ας	στόματ-α	φλέβ-ας
	V.	κόρακ-ες	παῖδ-ες	στόματ-α	φλέβ-ες
DUAL.	N. A. V.	κόρακ-ε	παῖδ-ε	στόματ-ε	φλέβ-ε
	G. D.	κοράκ-οιν	παῖδ-οιν	στομάτ-οιν	φλέβ-οιν

\* Roots : κορακ, παιδ, στοματ, φλεβ. Cf. 156.

### 159. Accentuation in Third Declension.

a) The tone syllable remains unchanged, as long as the general rules allow it to be so ; as : τὸ πρᾶγμα, *an action*, πράγματος (but πραγμάτων) ; ὁ ἡ χελιδών, *a swallow*, χελιδόνος. (The occasional exceptions will be given as they occur.)

b) *Monosyllables* are accented on the *last syllable* in the *genitive* and *dative* of all numbers; and the long syllables *ων* and *ουν* are then circumflexed; as: ὁ *Σῆρ*, a *wild animal*, Σηρ-ός, Σηρ-ί, Σηρ-οῖν, Σηρ-ῶν, Σηρσί (ν): but Σῆρα, Σῆρες, &c.

*Exceptions.* δῆδων, δμῶν, παίδων, Σῶων, } So in G. D. dual (παί-  
φῶδων, φῶτων, ὦτων, Τρώων.\* { δουν, &c.)

160. In addition to these may be mentioned the adjective *πᾶς*, *all*, *every*, G. παντός, D. παντί, but πάντων, πᾶσι (ν); ὁ Πάν, G. Πανός, but τοῖς Πᾶσι (ν).

## 161. VOCABULARY 12.

*Paid-laborer*, Σῆς, Σητ-ός, ὁ.  
*Old man*, γέρων, γέροντ-ος, ὁ.  
*Boy*, παῖς, παιδ-ός, ὁ.  
*A written character*; pl. (= litteræ) *a letter*; *an epistle*, γράμμα, γράμματ-ος, τό.  
*Elephant*, ἐλέφας, ἐλέφαντ-ος, ὁ.  
*Honey*, μέλι, μέλιτ-ος, τό.  
*Talon*; *claw*, ὄνυξ, ὄνυχ-ος, ὁ.  
*Fox*, ἀλώπηξ, ἀλώπεκ-ος, ἡ.  
*Chest*; *coffin*, λάρναξ, λάρνακ-ος, ἡ.  
*Trunk* (of an elephant), μυκτήρ, μυκτήρ-ος, ὁ.  
*Hand*, χεῖρ,† χειρ-ός, ἡ.  
*Neck*, αὐχὴν, αὐχέν-ος, ὁ.  
*Statue*, ἀνδριάς, ἀνδριάντ-ος, ὁ.  
*Fire*, πῦρ, πυρ-ός, τό.

*Hireling*, *mercenary*, μισθωτός, ὁ.  
*Beginning*; *commencing point*, ἀρχή.  
*Fodder*, χόρτος, ὁ.  
*Kite*, ἱκτίνος, ὁ.  
*Bull*, ταῦρος, ὁ.  
*Wagon*, ἄμαξα.  
*Twice*, δῖς.  
*More powerful*, κρείττων.  
*Of cypress*, κυπαρίσσινος, η, ον.  
*Willing* (masc. adj., to be rendered willingly), ἐκῶν, ἐκόντ-ος.  
*An insect*, ἔντομον, τό.  
*I perform a service*; *minister*, ὑπηρετέω (with dat.).  
*To send*, πέμπ-ειν.  
*To dip*, βάπτ-ειν.

## Exercise 17.

### 162. a) Translate into English.

1. Ἡ καρδιά ἐστὶν ἀρχὴ τῶν φλεβῶν. 2. Οἱ μισθωτοὶ καὶ θῆτες πᾶσιν ὑπηρετοῦσιν. 3. Τῷ νῦ δις παῖδες οἱ γέροντες γίγνονται. 4. Ὁ Ἀλκιβιάδης πέμπει γράμ-

\* From ἡ δᾶς, a *torch*; ὁ δμῶς, a *slave*; ὁ ἡ παῖς, a *child*; ἡ θῶς, a *jackal*; ἡ φῶς (G. φωδός), a *blister caused by burning*; τὸ φῶς (G. φωτός), *light*; τὸ οὖς (G. ὠτός), the *ear*; ὁ ἡ Τρώς, a *Trojan*.

† This word has χερ- for root in χερ-οῖν, and χερ-σί.

ματα ἐς τὴν Σάμον. 5. Τὸν τοῦ ἐλέφαντος χόρτον εἰς μέλι ἔβαψαν. 6. Τοῦ κόρακος κρείττων<sup>b</sup> ἐστὶν ὁ ἰκτῖνος τοῖς ὄνυξι<sup>c</sup>. 7. Δύκος ὄνῳ καὶ ταύρῳ καὶ ἀλώπεκι πολέμιος<sup>d</sup>. 8. Λάρνακας κυπαρισσίνας ἄγουσιν ἄμαξαι. 9. Τοῖς ἐλέφασιν ὁ μυκτὴρ ἀντὶ<sup>e</sup> χειρῶν· τῶν δ' ἐντόμων ἐνίοις ἀντὶ στόματος ἢ γλώττα. 10. Ὁ παῖς μακρὸν ἔχει τὸν ἀνχένα<sup>36</sup>. 11. Ἀνεὺ πυρὸς οὐχ οἶόν τ'<sup>38</sup> ἐστὶν ἀνδριάντα χρυσοῦν<sup>f</sup> ἐργάσασθαι<sup>g</sup>. 12. Τοῖς γέρουσιν ἐκόντες εἴκομεν.

<sup>a</sup> become. <sup>b</sup> comparatives govern the *gen.* which, of course, is to be rendered by *than*. <sup>c</sup> See 66, Obs. 1. <sup>d</sup> Supply ἐστί. <sup>e</sup> ἀντί, prep. with *gen.* = *instead of*; hence *as good*, εἶναι ἀντὶ χειρῶν (*to be for hands* = ) 'to serve for hands.' <sup>f</sup> χρυσοῦς. <sup>g</sup> Inf. aor. to work; to make.

### b) Translate into Greek.

1. You (*pl.*) did not honor even the old-men. 2. Yield to old men<sup>37</sup>, but not to boys<sup>37</sup>. 3. The boys wondered-at the elephant's trunk. 4. Elephants<sup>37</sup> have long trunks. 5. The boy wonders-at both the eagle's talons and the lion's mane, and especially<sup>b</sup> the elephant's trunk. 6. Camels<sup>37</sup> have long necks. 7. The Persians threw the quoit. 8. They were injuring the good resident-foreigners by their speeches<sup>i</sup>. 9. Who will say that<sup>k</sup> one ought not to minister to old men? 10. Boys love honey. 11. By Hermes, Androgeus, the son of Minos, is willingly an enemy to me. 12. Restrain, O general, the desires of (your) soldiers by reason. 13. Not only the son of the baker but Orestes also was looking towards the sea. 14. By Minerva, O boy, the paid-laborers and the hirelings do not perform-service-for the old man.

<sup>b</sup> καὶ . . . δέ, with a *word* between. <sup>i</sup> Use the *dat.* See also 91. <sup>k</sup> ὅτι. See 146 a) note a.



## LESSON XX.

*Present and Future of Verbs in άω. Present Participle.*

163. The Infinitive *Present* Active of verbs in άω is contracted thus:  $\acute{\alpha}'\epsilon\iota\nu = \hat{\alpha}\nu$ . The terminations of the *Present Indicative* are :

$\acute{\alpha}\omega$	$\acute{\alpha}\epsilon\iota\varsigma$	$\acute{\alpha}\epsilon\iota$	$\hat{\omega}$	$\hat{\alpha}\varsigma$	$\hat{\alpha}$
$\acute{\alpha}\omicron\mu\epsilon\nu$	$\acute{\alpha}\epsilon\tau\epsilon$	$\acute{\alpha}\omicron\upsilon\varsigma\iota$	$\hat{\omega}\mu\epsilon\nu$	$\hat{\alpha}\tau\epsilon$	$\hat{\omega}\sigma\iota$
	$\acute{\alpha}\epsilon\tau\omicron\nu$	$\acute{\alpha}\epsilon\tau\omicron\nu$		$\hat{\alpha}\tau\omicron\nu$	$\hat{\alpha}\tau\omicron\nu$

(Observe the  $\iota$  subscript where the uncontracted form has  $\epsilon\iota$ .)

164. In the *sigmated root*, the  $a$  is mostly changed into  $\eta$ . Hence Fut. not  $\tau\iota\mu\acute{\alpha}\sigma\omega$ , but  $\tau\iota\mu\acute{\eta}\sigma\omega$ . Aor.  $\acute{\epsilon}\tau\iota\mu\eta\sigma\alpha$ .

165. The *Present Participle* of the Act. Voice ends in *m.*  $\omicron\nu$ , *f.*  $\omicron\upsilon\sigma\alpha$ , *n.*  $\omicron\nu$ . The *masc.* and *neut.* have Gen.  $\omicron\nu\tau\omicron\varsigma$ , and are declined regularly after the third. The Fem. is declined regularly after the *first*.

166. Thus, from  $\tau\acute{\upsilon}\pi\tau\omega$  the root of Present Participle is  $\tau\acute{\upsilon}\pi\tau\omicron\nu\tau$ - for *masc.* and *neut.*: the *nominatives* being *masc.*  $\tau\acute{\upsilon}\pi\tau\omega\nu$  (compare  $\lambda\acute{\epsilon}\omega\nu$ ,  $\lambda\acute{\epsilon}\omicron\nu\tau\omicron\varsigma$ ), and *neut.*  $\tau\acute{\upsilon}\pi\tau\omicron\nu$ .

167. ¶ With the *article* the participle is usually translated by a relative clause with *he, they, &c.* 'Ο  $\pi\rho\acute{\alpha}\tau\tau\omega\nu$  = *he who does*;  $\tau\omicron\upsilon$   $\pi\rho\acute{\alpha}\tau\tau\omicron\nu\tau\omicron\varsigma$ , of *him who does, &c.*—'Ο  $\tau\alpha\upsilon\tau\alpha$   $\pi\rho\acute{\alpha}\tau\tau\omega\nu$  = *he who does this*. Οἱ  $\tau\alpha\upsilon\tau\alpha$   $\pi\rho\acute{\alpha}\tau\tau\omicron\nu\tau\epsilon\varsigma$  = *those who do these things*.

## 168. VOCABULARY 13.

To leap-down,  $\kappa\alpha\tau\alpha\text{-}\pi\eta\delta\hat{\alpha}\nu$  ( =  $\acute{\alpha}\epsilon\iota\nu$ ).

To end, to die,  $\tau\epsilon\lambda\epsilon\upsilon\tau\hat{\alpha}\nu$  ( =  $\acute{\alpha}\epsilon\iota\nu$ ).

To honor,  $\tau\iota\mu\hat{\alpha}\nu$  ( =  $\acute{\alpha}\epsilon\iota\nu$ ).

Phalanx,  $\phi\acute{\alpha}\lambda\alpha\gamma\acute{\xi}$ ,  $\phi\acute{\alpha}\lambda\alpha\gamma\gamma\omicron\varsigma$ ,  $\acute{\eta}$ .

To praise,  $\acute{\epsilon}\pi\alpha\iota\nu\acute{\epsilon}\iota\nu$  ( =  $\acute{\alpha}\epsilon\iota\nu$ ).

To be separated by an interval, to be distant (from),  $\delta\iota\acute{\epsilon}\chi\text{-}\epsilon\iota\nu$ .

To sing the *Pæan* (the Greek war song),  $\pi\alpha\iota\nu\acute{\alpha}\nu\iota\varsigma\text{-}\epsilon\iota\nu$ .

When,  $\acute{\eta}\nu\iota\kappa\alpha$ .

To cast into (literally), ἐμβάλλειν; to charge, ἐμβάλλειν εἰς (= ἐμβάλλειν τὸ στράτευμα εἰς . . . to cast his men into = to charge.)

To offer, make an offer of, ὑποφέρειν.

To belong to, to be the due of, προσήκειν.

Goat, αἶξ, αἰγός, ἡ.

Coin, money, νόμισμα, νομισματος, τό.

Greek, Ἕλλην, Ἕλληνος, ό.

Other, ἄλλος, η, ον.

Chariot, ἄρμα, ἄρματος, τό.

Not yet, not still, no longer, now-not, οὐκέτι.

Ether, αἰθήρ, αἰθέρος, ό.

Herald, κήρυξ (or κήρυξ), κήρυκος, ό.

A truce, (prop. libations), a peace (because ratified with libations, σπένδειν), σπονδαί, pl.

Attempt, ἐπιχείρημα, ἐπιχειρήματος, τό.

Stroke, πληγή.

Wound, τραῦμα, τραύματος, τό.

### Exercise 18.

#### 169. a) Translate into English.

1. Τὸ νόμισμα τὸ τῶν Περσῶν ὁ στρατηγὸς ἐφίλει.
2. Ἡ δικαιοσύνη ἀρετὴ ἐστίν. 3. Ὁ Κῦρος καταπηδᾷ ἀπὸ τοῦ ἄρματος. 4. Οὐκέτι τρία<sup>a</sup> ἢ τέτταρα<sup>a</sup> στάδια διέχουσιν τὴν φάλαγγα ἀπ' ἀλλήλων, ἥνικα παιανίζουσιν οἱ Ἕλληνες. 5. Ὁ στρατηγὸς εἰς τὴν τῶν Αἰγυπτίων φάλαγγα ἐμβάλλει. 6. Τὸν οὐρανὸν οἱ ποιηταὶ αἰθέρα ὀνομάζουσιν. 7. Οἱ Ἀργεῖοι ἐπεμψαν δύο κήρυκας<sup>b</sup> ὑποφέροντας σπονδάς. 8. Αἶγας αἰγῶν ἄρχοντας<sup>c</sup> οὐ ποιοῦμεν. 9. Τοῖς τῆς γῆς ἄρχουσι τὴν προσήκουσαν τιμὴν ἀποδίδομεν<sup>d</sup>. 10. Ὁ τοῦ γεωμέτρου λόγος οὕτω τελευτᾷ.

<sup>a</sup> Paradigms 36. <sup>b</sup> Observe that the *dual* is not necessarily used when *two* are meant. For δύο see Paradigm 36. <sup>c</sup> rulers: properly participle, ruling. <sup>d</sup> we give or pay.

#### b) Translate into Greek.

1. The Persians leap-down from their chariots.
2. You (pl.) honor those who rule the land. 3. We honor him who rules the land with the honor that belongs to him. 4. We praise and honor him who rules well and justly. 5. The attempts of the Scythians will end in<sup>19</sup> this. 6. One ought to yield to

those who rule. 7. He calls the attendant who is pounding<sup>e</sup> the poison. 8. The assistants honor him.

<sup>e</sup> Use pres. partic. of τρίβ-ειν.

## LESSON XXI.

*Third Declension. Adjectives in ās, eis.*

### 170. PARADIGMS.

SING.	Xenophon.	Lion.	Bait.	Nectar.
N.	ὁ Ξενοφῶν	ὁ λέων	τὸ δέλεαρ	τὸ νέκταρ
G.	Ξενοφῶντ-ος	λέοντ-ος	δελέατ-ος	νέκταρ-ος
D.	Ξενοφῶντ-ι	λέοντ-ι	δελέατ-ι	νέκταρ-ι
A.	Ξενοφῶντ-α	λέοντ-α	δέλεαρ	νέκταρ
V.	Ξενοφῶν	λέον	δέλεαρ	νέκταρ
PLUR.				
N.	Ξενοφῶντ-ες	λέοντ-ες	δελέατ-α	νέκταρ-α
G.	Ξενοφῶντ-ων	λέοντ-ων	δελεάτ-ων	νεκτάρ-ων
D.	Ξενοφῶ-σι	λέου-σι	δελέα-σι	νέκταρ-σι
A.	Ξενοφῶντ-ας	λέοντ-ας	δελέατ-α	νέκταρ-α
V.	Ξενοφῶντ-ες	λέοντ-ες	δελέατ-α	νέκταρ-α
DUAL				
N.A.V.	Ξενοφῶντ-ε	λέοντ-ε	δελέατ-ε	νέκταρ-ε
G. D.	Ξενοφῶντ-οιν	λέοντ-οιν	δελέατ-οιν	νεκτάρ-οιν

### 171. PARADIGMS.

μέλας, μέλαινα, μέλαν, black.			χαρίεις, χαρίεσσα, χαρίεν, lovely.		
SINGULAR.			SINGULAR.		
N.	μέλας	μέλαινα μέλαν	χαρίεις	χαρίεσσα	χαρίεν
G.	μέλανος	μελαίνης μέλανος	χαρίεντος	χαρίεσσης	χαρίεντος
D.	μέλανι	μελαίνῃ μέλανι	χαρίεντι	χαρίεσση	χαρίεντι
A.	μέλανα	μελαινὰν μέλαν	χαρίεντα	χαρίεσσαν	χαρίεν
V.	μέλας	μέλαινα μέλαν	χαρίεν	χαρίεσσα	χαρίεν
PLURAL.			PLURAL.		
N.	μέλανε	μελαιναι μέλανα	χαρίεντες	χαρίεσσαι	χαρίεντα
G.	μελάνων	μελαινῶν μελάνων	χαρίεντων	χαρίεσσῶν	χαρίεντων
D.	μέλασι	μελαίναις μέλασι	χαρίεσι	χαρίεσσαις	χαρίεσι
A.	μέλανα	μελαίνας μέλανα	χαρίεντας	χαρίεσῶς	χαρίεντα
V.	μέλανε	μελαιναι μέλανα	χαρίεντες	χαρίεσσαι	χαρίεντα
DUAL.			DUAL.		
N.A.V.	μέλανε	μελαίνα μέλανε	χαρίεντε	χαρίεσσα	χαρίεντε
G. D.	μελάνοιν	μελαίνοι μελάνοιν	χαρίεντοιν	χαρίεσσαιν	χαρίέντοιν



## 172. VOCABULARY 14.

*Bad, wicked*, κακ-ός, ἡ, όν.  
*Demagogue*, δημαγωγός, ό (δη-  
 μος, people, ἄγ-ω, lead).  
*People*, δῆμος, ό.  
*Flatterer*, κόλαξ, κόλακ-ος, ό.  
*Orator*, ρήτωρ, ρήτορ-ος, ό.  
*Nightingale*, ἀηδών, ἀηδόν-ος, ἡ.  
*Swallow*, χελιδών, χελιδόν-ος, ἡ.  
*Day*, ἡμέρα.  
*Night*, νύξ, νυκτ-ός, ἡ (nox).  
*Vulture*, γύψ, γυπ-ός, ό.  
*Cuckoo*, κόκκυξ, κόκκυγ-ος, ό.  
*Color*, χρώμα, χρώματ-ος, τό.  
*Foot*, πούς, ποδ-ός,\* ό.  
*Rock*, πέτρα.  
*Difference*, (of colors,) a shade,  
 διαφορά.  
*Poor man*, πένης, πένητ-ος, ό.

*Continuously, without ceasing*,  
 συνεχώς (σύν & ἔχω).  
*Even* (opposed to odd), of an  
 even number, ἄρτιος, α, ον  
 (par).  
*The aspalathus*, (a prickly shrub),  
 ἀσπάλαθος, ό.  
*White*, λευκός, ἡ, όν.  
*Black*, μέλας, μέλαινα, μέλαν.  
 (τὸ μέλαν, black; τὸ λευκόν,  
 white; used as substant.)  
*Opposite, contrary* (to), ἐναντίος,  
 α, ον.  
*To sing*, ᾄδ-ειν (= αἰδεῖν).  
*To change*, μεταβάλλ-ειν.  
*To hatch* (its) young, to breed,  
 to build its nest, νεοττεύ-ειν.

## Exercise 19.

## 173. a) Translate into English.

1. Οἱ κακοί, τὴν ἡδονὴν ὡς δέλεαρ ἔχοντες, θηρεύου-  
 σιν ἡμῶν<sup>a</sup> τὰς ψυχὰς. 2. Ὁ δημαγωγός ἐστὶ τοῦ δήμου  
 κόλαξ. 3. Τοὺς σοφοὺς τε καὶ ἀγαθοὺς ρήτορας ἐπαιν-  
 οὔμεν καὶ τιμῶμεν. 4. Ἡ ἀηδὼν ᾄδει μὲν συνεχῶς ἡμέ-  
 ρας καὶ νύκτας δεκαπέντε.<sup>b</sup> μετὰ δὲ ταῦτα ᾄδει μὲν, συν-  
 εχῶς δ' οὐκέτι. 5. Μεταβάλλει καὶ<sup>c</sup> ὁ κόκκυξ τὸ χρώμα.  
 6. Οἱ πένητες πολλάκις τοῖς πένησι ὑπηρετοῦσιν.  
 7. Πάντα τὰ ζῶα ἀρτίους ἔχουσι τοὺς πόδας<sup>36</sup>. 8. Ὁ  
 ἀσπάλαθος μέλαιναν ἔχει τὴν ρίζαν<sup>36</sup>. 9. Τὸ μέλαν  
 χρώμά ἐστὶ καὶ τοῦ μέλανος πολλὰ<sup>d</sup> διαφοραί. 10. Ὁ  
 γύψ νεοττεύει ἐπὶ πέτραις ἀπροσβάτοις.<sup>e</sup> 11. Μὴ ἄνοα  
 λέγε, ὦ Ξενοφῶν. 12. Τίς λέξει τὸν Πέρσην κρύπτειν

\* Grimm's law shows this to be the same word as the Gothic *foṭ*,  
 English *foot*; π or ρ being changed into the cognate *f*; δ (*d*) into *t*.

τὴν τοῦ ἄρχειν ἐπιθυμίαν; 13. Ὁ ταῦτα πράττων ἐστὶν ἄξιος τοῦ ἐπαίνου.

<sup>a</sup> (of us =) *our*. <sup>b</sup> *fifteen* (indeclinable). Acc. denotes *duration* of time. <sup>c</sup> *also* (i. e. as well as *some other* birds). <sup>d</sup> *many*, fem. pl. from πολὺς: supply the verb εἰσὶν (*there are*). <sup>e</sup> *inaccessible* (adj. of two terminations).

b) *Translate into Greek.*

1. Vultures<sup>37</sup> lay two eggs<sup>39</sup>. 2. One (μία) swallow does not make a spring. 3. We admire the swallow's young-ones. 4. We call demagogues flatterers of the people. 5. Virtue renders life happy. 6. White (οἶος) is opposite to black. 7. I will tell you<sup>f</sup> the whole<sup>g</sup> truth. 8. He rules-over all sensual pleasures<sup>h</sup>. 9. The gods rule-over all things<sup>i</sup>.

<sup>f</sup> ἐρῶ ὑμῖν.

<sup>g</sup> Put the proper case of πᾶς before the article.

<sup>h</sup> Say: 'all the pleasures about the body' (πᾶσαι αἱ περὶ τὸ σῶμα ἡδοναί). Verbs of ruling, &c. take genit. <sup>i</sup> all things are πάντα.

## LESSON XXII.

### Πᾶς, ἅπας. Aorist Participle.

174. Πᾶς = quisque, unusquisque (*every*).

175. Πᾶς ὁ —; ὁ πᾶς = totus (*the whole*: ὁ πᾶς adds emphasis to *the whole* as opposed to its *constituent parts*).

176. Πάντες· πάντες οἱ —· = omnes (*the latter especially* when there is reference).

177. Οἱ πάντες = (1) omnes simul (*all together, altogether*); (2) in universum (*in all*).

178. Πᾶσα πόλις, *every city*: πᾶσα ἡ πόλις, ἡ πόλις πᾶσα, *the whole city* (also ἡ πᾶσα πόλις, *the whole city together*): παντὰ ἀγαθὰ· παντὰ τὰ ἀγαθὰ (the article is *usually* expressed, when a definite

class of things is meant) ; *πᾶσαι αἱ καλὰὶ πράξεις · τὰ πάντα μέρη*, *all the parts (together) · τοῖς πᾶσιν ὀργίζεται · τὰ πάντα εἴκοσι* (*in universum viginti*), *twenty in all*.

179. Ἄπας = *every* (in the *Sing.*), is without the article; but in the sense of *the whole*, ἅπας (= ἅμα πᾶς) and σύμπας or ξύμπας (= *all together*), *universus*, are naturally more frequently without the article than πᾶς is in the sense of *whole*. Sometimes, too, σύμπαντες = *in all* is without the article [ξύμπαντες ἑπτακόσιοι ὀπλῖται, Th.].

## 180. PARADIGM.

πᾶς, πᾶσα, πᾶν, every, all.								
SING.			PLUR.			DUAL.		
m.	f.	n.	m.	f.	n.	m.	f.	n.
N. πᾶς	πᾶσα	πᾶν	πάντες	πᾶσαι	πάντα	πάντε	πάσα	πάντε
G. παντός	πάσης	παντός	πάντων	πασῶν	πάντων	πάντοι	πάσαι	πάντοι
D. παντί	πάσῃ	παντί	πᾶσι(ν)	πάσαις	πᾶσι(ν)	πάντοι	πάσαι	πάντοι
A. πάντα	πᾶσαν	πᾶν	πάντας	πάσας	πάντα	πάντε	πάσα	πάντε
V. πᾶς	πᾶσα	πᾶν	πάντες	πᾶσαι	πάντα	πάντε	πάσα	πάντε

181. The participle of the Aorist Active appends *ās* to the sigmated root (λύσ-ας, τύψ-ας).

N. *ās*,                      *āsa*,                      *ān*

G. *αντος*,                      *ασης*,                      *αντος, &c.*

(See Paradigm 17.) It is Englished by *having* — *ed*. But for verbs signifying *emotions* or *states of mind*, it is often Englished by pres. participle, the emotion *having been felt* and continuing to be felt : e. g. πιστεύσας (= *confisus*), *trusting, relying on*.

## 182. VOCABULARY 15.

Zeal, earnestness, eagerness,  
σπουδή.

Life, βίος, ό.

Leader, ήγεμών, ήγεμόν-ος, ό, ή.

Temperance, sobriety of mind,  
σωφροσύνη.

Absence of government, anarchy, licentiousness, αναρχία.

To grow old, γηράσκ-ειν.

Lawlessness, ανομία.

River, ποταμός, οὔ, ό.

Innocence, ἀβλάβεια.

Danger, κίνδυνος, ό.

Low estate, ταπεινότης, ταπεινό-  
τητ-ος, ή.

Extreme, ἔσχατος, η, ον.

Obscurity, ἀδοξία.

To trust, πιστεύ-ειν (dat.).



*Hoplite* (heavy-armed soldier),  
ὀπλίτης, ὁ.

To be the slave of, to serve, δου-  
λεύειν (dat.).

To complete, διατελεῖν (= εἶν).

To bid, order, tell (to do any  
thing), κελεύειν.

To do, πράττειν (fut. πράξ-ω),  
to commit a murder, πράττειν  
φόνον.

I am come, ἦκω (= veni).

To dissolve, to dismiss (an as-  
sembly), break (a treaty, &c.),  
repeal (a law), λύειν.

### Exercise 20.

#### 183. a) Translate into English.

1. Σπουδὴ πᾶσα ἔσται (= erit) διὰ παντὸς τοῦ βίου.
2. Ἡδιστον<sup>a</sup> πάντων ἐστὶν ἀλύπως διατελεῖν τὸν βίον ἅπαντα.
3. Δεῖ βλέπειν πρὸς τὴν τῆς συμπάσης ἡγεμόνα ἀρετῆς σωφροσύνην.
4. Ἐν πάσῃ ἀναρχίᾳ καὶ ἀνομίᾳ διατελεῖ τὸν βίον.
5. Πάντα ἀνδρωπον χρὴ φεύγειν τὸ σφόδρα φιλεῖν αὐτόν.
6. Ὁ Νεῖλος γλυκύτατός<sup>b</sup> ἐστὶ πάντων τῶν ποταμῶν.
7. Ἦσαν οἱ πάντες ἐπτακόσιοι ὀπλίται.
8. Ὁ Σωκράτης πιστεύσας τῇ αὐτοῦ<sup>c</sup> ἀβλαβείᾳ ἐκινδύνευσεν τὸν ἔσχατον κίνδυνον<sup>d</sup>.
9. Δύο στρατιῶται, τὰ αἰσχρὰ πράξαντες, φεύγουσιν.
10. Ἦκω δεῦρο σὺν τοῖς πολίταις τοῖς ἀγαθοῖς.
11. Τοὺς νόμους τοὺς ἐς τὸ παρὸν<sup>e</sup> βλάπτοντας ὑμᾶς ἐλύσατε.
12. Κολλάσομεν τοὺς τὴν εἰρήνην λύσαντας.
13. Πᾶν ζῶον ἀναγκαῖον<sup>f</sup> ἀρτίους ἔχειν τοὺς πόδας.

<sup>a</sup> most pleasant; superl. of ἡδύς.

<sup>b</sup> sweetest; superl. of γλυκύς.

<sup>c</sup> (of himself =) his.

<sup>d</sup> κινδυνεύειν κίνδυνον = to incur (risk, expose oneself to) a danger, K. 278, 2.

<sup>e</sup> for the present; at the present.

<sup>f</sup> Supply ἐστί.

#### b) Translate into Greek.

1. The man is growing-old in extreme (say 'all') obscurity and low-estate.
2. Every man ought to fly - from being - the - slave - of anger.
3. Through the whole of life we ought to pursue virtue.
4. We are pursuing virtue with all eagerness.
5. From<sup>18</sup> being-

the-slave of sensual [173, *b*, note *h*,] pleasures he will be a slave for his whole life. 6. The wagons °were in all seven-hundred. 7. We are angry with those who are breaking the peace. 8. We are enraged against <sup>ε</sup> those who have broken the truce. 9. The geometer places himself before <sup>h</sup> all the Greeks.

<sup>ε</sup> *To be enraged against—*, ἐν ὀργῇ ἔχειν (acc. of person).

<sup>h</sup> *To place oneself before*, προτάσσειν αὐτὸν πρό (with gen.).

## LESSON XXIII.

### *Nouns that suffer Syncope.\**

184. To this class belong the following substantives in *ηρ*: πατήρ, *father*, μήτηρ, *mother*, θυγάτηρ, *daughter*, ἡ γαστήρ, *the belly*, Δημήτηρ, *Ceres*, and ἀνὴρ, *man*; which have this peculiarity, that they omit *ε* in the *gen.* and *dat. sing.* and *dat. plural.* They have *voc. ep* (ἀνὴρ, πατήρ throwing back the accent), and insert *ά* (*cum acuto*) before *σι* in *dat. plur.* Ἀνὴρ, *a man* (root ἀνερ), drops the *ε* in all its cases except the *voc. sing.*, but inserts a *δ* to soften the pronunciation.

### PARADIGMS.

		Mother.	Man.	Father.
SING.	N.	ἡ μήτηρ	ὁ ἀνὴρ	ὁ πατήρ
	G.	μητρός	ἀν-δ-ρός	πατρός
	D.	μητρί	ἀν-δ-ρί	πατρί
	A.	μητέρα	ἄν-δ-ρα	πατέρα
	V.	μητερ	ανερ	πάτερ
PLUR.	N.	μητέρες	ἄν-δ-ρες	πατέρες
	G.	μητέρων	ἀν-δ-ρῶν	πατέρων
	D.	μητέρασι	ἀν-δ-ράσι	πατέρασι
	A.	μητέρας	ἄν-δ-ρας	πατέρας
	V.	μητέρες	ἄν-δ-ρες	πατέρες
DUAL.	N. A. V.	μητέρε	ἄν-δ-ρε	πατέρε
	G. D.	μητέροιν	ἀν-δ-ροῖν	πατέροιν

\* *Syncope* = the taking away of one or more letters from the body of a word. Cf. Paradigm 19.

185. Words of this class have several peculiarities of accent.

(1) The *dat. pl.* and the forms that *retain* the  $\epsilon$ , are always *paroxytone*: (2) the forms that *reject* the  $\epsilon$  have all the accent on the *last* syllable, with (3) the exception of *voc. sing.* in which the tone-syllable is thrown as far back as possible. (*Δημήτηρ* (see 186) is an exception to these rules.)

186. 'Ο ἀστὴρ, *éros*, a *star*, has its dative plural ἀστράσι, but is not syncopeated in any other case. Δημήτηρ (*Demeter* or *Ceres*) has a varying accentuation, viz. Δήμητρος, Δήμητρι, *Voc.* Δήμητερ, but *Acc.* Δημητέρα.

187. OBS. For 'many great men' the Greeks usually said 'many and great men:' and so in similar combinations of two adjectives.

## 188. VOCABULARY 16.

*Bad, worthless*, φαῦλος, ἡ, ον.

*Happiness*, εὐδαιμονία.

*Most disgraceful, basest*, αἰσχιστος, ἡ, ον.

*Worthy*, ἄξιος, α, ον (with *gen.*).

*Liberty*, ἐλευθερία.

*Insolent*, ὑβριστικός, ἡ, όν.

(*Small*) *tunic*, χιτῶνιον, τό.

*Three*, τρεῖς, neut. τρία (*Pdm.* 36).

*Nurse*, τροφός, ἡ.

(*Native*) *country*, πατρίς, πατρίδος, ἡ.

*Slaughter*, φόνος, ό.

*Dice*, κτύπος, ό.

*Arms*, ὅπλα, τά (*arma*).

*Absolute prince, tyrant*, τύραννος, ό.

*To measure*, μετρεῖν (= -έειν).

*To love*, στέργειν.

*To exclude, to keep away from*, εἶργειν.

*To desire*, ἐπιθυμεῖν (= -έειν) with *gen.*

*To follow, attend* (of a consequence), ἔπessαι, with *dat.*

*To kill, to put to death*, ἀποκτείνειν.

*To drag away from*, ἀποσπᾶν (= -άειν).

## Exercise 21.

189. a) *Translate into English.*

1. Οἱ φαῦλοι τῇ γαστρὶ μετροῦσι καὶ τοῖς αἰσχίστοις τὴν εὐδαιμονίαν. 2. Ἄνδρες εἰσὶν ἀγαθοὶ καὶ ἄξιοι τῆς ἐλευθερίας. 3. Ὁ νέος, τοὺς τοῦ πατρὸς ὑβριστικούς καὶ μὴ σοφοὺς λόγους ἀκούων, ὑψηλόφρων<sup>a</sup> τε ἔσται (= erit) καὶ φιλότιμος<sup>b</sup> ἀνὴρ. 4. Ἔστιν υἱοῦ γε<sup>43</sup> ἢ θυγατρὸς ό πατὴρ



πατήρ. 5. Ταῖς Κέβητος θυγατράσι χιτώνια δώσω<sup>ο</sup> (= dabo) τρία. 6. Εἰσὶ μοι τρεῖς θυγάτερες. 7. Τὴν γῆν ἀνδρῶν μητέρα τε καὶ τροφὸν ὀνομάζομεν. 8. Οἱ ἀγαθοὶ ὥσπερ ὑπὲρ<sup>17</sup> μητρὸς ὑπὲρ τῆς πατρίδος κινδυνεύουσιν. 9. Τῇ Δήμητρι πολλοὶ καὶ καλοὶ νεῶ ἦσαν. 10. ὦ φίλη θύγατερ, στέργε τὴν μητέρα.<sup>α</sup> 11. ὦ ἄνδρες Ἕλληνες, νομίζω σοφοὺς τε καὶ ἀξιόους τῆς εὐδαιμονίας ὑμᾶς εἶναι. 12. Οἱ βάρβαροι τὰ αἰσχρὰ φιλοῦσιν. 13. Τοῦ σπουδῇ Σωκράτους ἀξία ἅπαντος τοῦ ἐπαίνου. 14. ὦ Πέρσα, τίς ταῦτα λέξει Ξενοφῶντι; 15. Ἐν τῷ τοῦ ἀγαθοῦ κήπῳ ἐστὶν οἰκίδιον.

<sup>α</sup> *high minded.*

<sup>β</sup> (*fond of honor* = ) *ambitious.*

<sup>ο</sup> *I will give.*

<sup>δ</sup> See 91.

*b) Translate into Greek.*

1. Fathers<sup>37</sup> keep-away their sons from bad men. 2. There °was much °slaughter of men, and (δέ) much din of arms. 3. The enemy's camp °was unoccupied (*say*: 'void of men'). 4. Man differs from the other animals in desiring honor. 5. Love (*pl.*) your father and your mother. 6. Be- not -the-slave-of the belly. 7. Great honor attends good men<sup>37</sup>. 8. Cyrus puts-to-death his mother's father. 9. Tyrants<sup>37</sup> drag children from °their fathers and mothers. 10. The man will spend his life in great glory. 11. The men are performing many great<sup>52</sup> °actions. 12. The many<sup>†</sup> will measure happiness by gain. 13. Bad (men) love anarchy and lawlessness. 14. Who will say that great honor does not attend good men? 15. There is a temple of Ceres in Cilicia. 16. Many great men love not only the Greeks but also the Persians.

<sup>ο</sup> *πολύς.*

<sup>†</sup> *οἱ πολλοί.*

## LESSON XXIV.

*Adjectives of two terminations.\** Κέρας, &c.

190. Adjectives of two terminations have only *one* form for the *masculine* and *feminine*, as *ὁ, ἡ ἔνδοξος, τὸ ἔνδοξον*. They are declined like nouns of the third declension (except *ος, ος, ον*, which is like the second declension).

## 191. PARADIGMS.

σαφής, σαφές, <i>clear</i> .			εὐδαίμων, εὐδαιμον, <i>happy</i> .		
SING.			SING.		
m. f.		n.	m. f.		n.
N.	σαφής	σαφές	N.	εὐδαίμων	εὐδαιμον
G.	{ σαφέ-ος σαφούς		G.	εὐδαίμων-ος	
D.	{ σαφέ-ϊ σαφεί		D.	εὐδαίμων-ι	
A.	{ σαφέ-α σαφή	σαφές	A.	εὐδαίμων-α	εὐδαιμον
V.	σαφές	σαφές	V.	εὐδαιμον	εὐδαιμον
PLUR.			PLUR.		
N.	{ σαφέ-ες σαφείς	{ σαφέ-α σαφή	N.	εὐδαίμονες	εὐδαίμονα
G.	{ σαφέ-ων σαφῶν		G.	εὐδαιμόνων	
D.	σαφέσι(ν)		D.	εὐδαίμοσι(ν)	
A.	{ σαφέ-ας σαφείς	{ σαφέ-α σαφή	A.	εὐδαίμονος	εὐδαίμονα
V.	{ σαφέ-ες σαφείς	{ σαφέ-α σαφή	V.	εὐδαίμονες	εὐδαίμονα
DUAL.			DUAL.		
N. A. V.	{ σαφέ-ε σαφή		N. A. V.	εὐδαίμονε	
G. D.	{ σαφέ-οιν σαφοῖν		G. D.	εὐδαιμόνου	

\* Table of Adjectives of Two Endings.

	m. f.	n.	m. f.	n.
1.	ος	ον	κόσμιος	κόσμιον
2.	ων	ον	πέπων	πέπον
3.	ης	ες	ἀληθής	ἀληθές (the most usual form)
4.	ην	εν	ἄρσην	ἄρσεν (the only adj. of this form)
5.	ις	ι	ἴδρις	ἴδρι

192. The *nominative plural* of τέρας usually drops the τ, and is contracted into τέρα, G. τερῶν. Τὸ γέρας, *reward*, τὸ γήρας, *old age*, τὸ κρέας, *flesh*, and τὸ κέρασ, *horn*, omit the τ in all the numbers, and suffer contraction in the genitive and dative singular, and throughout the dual and plural (except the dative plural): in κέρασ, however, the regular forms with the τ are found as well as the contracted.

## 193. PARADIGMS.

τὸ κέρασ, the horn.				τὸ κρέας, the flesh.			
SINGULAR.				SINGULAR.			
N.	κέρας			κρέας			
G.	κέρατ-ος	κέρα-ος	κέρως	κρέατ-ος	κρέα-ος	κρέως	
D.	κέρατ-ι	κέρα-ε	κέρα	κρέατ-ι	κρέα-ϊ	κρέα	
A.	κέρας			κρέας			
V.	κερας			κρεας			
PLURAL.				PLURAL.			
N.	κέρατ-α	κέρα-α	κέρα	κρέατ-α	κρέα-α	κρέα	
G.	κεράτ-ων	κερά-ων	κερῶν	κρέατ-ων	κρέα-ων	κρεῶν	
D.	κέρα-σι(ν)			κρέασι(ν)			
A.	κέρατ-α	κέρα-α	κέρα	κρέατ-α	κρέα-α	κρέα	
V.	κέρατ-α	κέρα-α	κέρα	κρέατ-α	κρέα-α	κρέα	
DUAL.				DUAL.			
N. A. V.	κέρατ-ε	κέρα-ε	κέρα	κρέατ-ε	κρέα-ε	κρέα	
G. D.	κεράτ-οιν	κερά-οιν	κερῶν	κρέατ-οιν	κρέα-οιν	κρεῶν	

## 194. VOCABULARY 17.

*Horn, wing of an army*, κέρασ, κέρατ-ος, τό.

*Honorary privilege*, γέρας, γέρατ-ος, τό.

*Old age*, γήρας, γήρατ-ος, τό.

*Prodigy, portentous-monster*, τέρας, τέρατ-ος, τό.

*Alone, only*, μόνος. η, ον.

*Stag*, έλαφος, ό.

*The bonassus, wild ox*, βόνασος, ό.

*Again*, πάλιν.

*On both sides*, έκατέρωθεν.

*Horse* = *cavalry*, ίππος, ή.

(Of) *twenty thousand*, δισμύριος, α, ον.

*Already*, ήδη.

*Fruit*, καρπός, ό.

*Child*, τέκνον, τό.

*Monument*, μνημείον, τό.

*Weakness*, ασθένεια, ή.

*Best*, άριστος, η, ον.

*At once*, άμα.

*Most*, πλείστος, η, ον.



*Solid*, στερεός, á, óν.

*Throughout*, διόλου.

*To put to flight, to rout*, τρέπ-  
εσθαι.

*To cast away, to shed* (horns),  
ἀποβάλλ-ειν.

*To bear*, φέρ-ειν.

*To put forth* (some natural pro-  
duct, as horns, leaves, &c.),  
φύ-ειν.

*To butt*, κυρίττ-ειν.

*Much divided, branching*, πολυ-  
σχιδής, ες (πολύς, σχίζω).

## Exercise 22.

### 195. a) Translate into English.

1. Τῷ ἀριστερῷ κέρατι τρέπονται τοὺς πολεμίους.
2. Ἀποβάλλει τὰ κέρατα μόνος ὁ ἔλαφος κατ' ἔτος<sup>15</sup>, καὶ  
πάλιν φύει. 3. Ἐπὶ κέρως<sup>25</sup> ἐκατέρωθεν ἡ ἵππος, δις-  
μυρία οὖσα<sup>a</sup>. 4. Κυρίττουσιν ἀλλήλους σιδηροῖς κέρα-  
σιν. 5. Ὁ ἀνὴρ ἐν πύλαις ἤδη γήρως ἐστίν. 6. Οὔτε  
γῆ καρποὺς φέρει, οὔτε μητέρες τέκνα τίκτουσιν, ἀλλὰ  
τέρατα. 7. Οἱ ὑπὲρ τῆς πατρίδος<sup>17</sup> καλῶς τελευτήσαν-  
τες<sup>b</sup> τάφων τε καὶ τῶν ἄλλων μνημείων μέγιστα ἔχουσι  
γέρα.

<sup>a</sup> Ὦν, οὖσα, ὄν, pres. part. of εἰμί, *I am*. <sup>b</sup> τελευτήσαντες, first aor.  
part. of τελευτάω.

### b) Translate into Greek.

1. °It is necessary to yield to the weakness of old-  
age. 2. The geometer died of<sup>22</sup> old-age, not (*say* :  
'but not') of disease. 3. This (τοῦτό γε) is the best  
remedy for<sup>17</sup> old-age. 4. The bonassus has at once  
both a mane and two horns<sup>39</sup>. 5. With °our right  
wing we are conquering the enemy's hoplites.  
6. Most horns (*say* : 'the most of horns') are hollow,  
and those (τὰ δὲ) of stags alone are solid throughout  
and branching<sup>a</sup>. 7. The citizens have honors and  
panegyrics from one another, and honorary-privileges.

<sup>a</sup> πολυσχιδῇ (= πολυσχιδέα).

## LESSON XXV.

196. Substantives in *ης*, *ος*.—Adjectives in *ης*.

SINGULAR.		PLURAL.	
N. <i>ης</i> :	<i>ος, (neut.)</i>	N. <i>εις, εις</i> :	<i>εα, η, (neut.)</i>
G. <i>εος, ους</i>		G. <i>ων, ων</i>	
D. <i>ει, ει</i>		D. <i>εσι(ν)</i>	
A. <i>εα, η</i> }	<i>ος, (neut.)</i>	A. <i>εας, εις</i> :	<i>εα, η, (neut.)</i>
V. <i>ες</i> }		V. <i>εις, εις</i> :	<i>εα, η, (neut.)</i>
DUAL.			
N. A. V. <i>εε, η.</i>		G. D. <i>έουν, ούν.</i>	

197. a) In Attic prose the *open* form occurs only in *dual* *εε* from adjectives in *ης*, and *gen. pl.* *ων* from *ος*.

b) *Τριήρης* (properly an *adj.*), with the *adj.* *αὐτάρκης*, and compound adjectives in *ήζης* (from *ήζος*) remain *paroxytone* in *gen. pl.* It is not certain whether we should write *τριήρες*, *τριήρουν*; or *τρίηρες*, *τριηροῖν*. K. adopts the former; see his *Gramm.* 59.

(Learn Paradigm 21.)

198. ✎ Observe that most adjectives in *ης* are *oxytone*; *αὐτάρκης*, *εὐήθης*, *συνήθης*, *πλήρης*, are exceptions.

## 199. VOCABULARY 18.

One who pursues gain by base means, *αἰσχροκερδής*, *ές*.

Gain, *κέρδος*, *κέρδε-ος*, *κέρδους*, *τό*.

Reproach, *ὀνειδος* (-*εος*, *ους*), *τό*.

Character, disposition, *ἥθος* (-*εος*, *ους*), *τό* (mores).

Simple, *εὐήθης*, *ες* (*εὖ* and *ἥθος*).

Disobedient, *ἀπειθής*, *ές*.

Obedient, *εὐπειθής*, *ές*.

Summer, *ἔρος* (-*εος*, *ους*), *τό*.

Year, *ἔτος* (-*εος*, *ους*), *τό*.

Multitude, *πλήθος* (-*εος*, *ους*); hence = democratical constitution.

Mountain, *ὄρος* (-*εος*, *ους*), *τό*.

Wall, *τείχος* (-*εος*, *ους*), *τό*.

Kind, *γένος* (-*εος*, *ους*), *τό*.

False, *ψευδής*, *ές*.

True, *ἀληθής*, *ές*.

Dicer, *κυβευτής*, *οὖ*, *ό*.

Footpad, (prop. a filcher of clothes,) *λωποδύτης*, *ου*, *ό*.

Robber, *ληστής*, *οὖ*, *ό*.

Gentleness, *πραότης*, *πραότητος*, *ή*.

Tameness, *ἡμερότης*, *ἡμερότητος*, *ή*.

Want of intelligence, stupidity, *ἄνοια*, *ας*, *ή*.

*Courage*, ἀνδρία, ας, ἡ (ἀνήρ).  
*Cowardice*, δειλία, ας, ἡ (δειλός).  
*Sheep*, πρόβατον, ου, τό.  
*Unintelligent, stupid*, ἀνόητος, ου  
 (ἄ and νοέω, νοῦς).  
*Trireme*, τριήρης (-εος, οὐς), ἡ.  
*Useless*, ἄχρηστος, ου.  
*I suppose*, (ορίνω,) δήπου.  
*Army*, στράτευμα, στρατεύμα-  
 ος, τό.  
*Chase, hunting-expedition*, θήρα,  
 ας, ἡ.  
*Winter*, χειμῶν, χειμῶν-ος, ό.  
*Alike*, ὁμοίως.  
*To endure*, ὑπομένειν.  
*To differ*, διαφέρειν.

*To plot against*, ἐπιβουλεύειν  
 (with dat.).  
*To value before or above, to  
 prefer*, προτιμᾶν (= -άειν) with  
 acc. and gen.  
*To show sobriety or sense of  
 mind*, σωφρονεῖν (= -έειν).  
*Less*, ἐλάττων.  
*Little*, μικρός, ά, ον: μικρῶ, (by)  
 a little (with comparative).  
*Safety*, σωτηρία, ας, ἡ.  
*Poetical*, ποιητικός, ή, όν.  
*Of earth; hence, of brick*, γήι-  
 νος, ον.  
*More than, rather than*, μᾶλλον ἢ.

### Exercise 23.

200. a) *Translate into English.*

1. Ὁ κυβευτής καὶ ὁ λωποδύτης καὶ ὁ ληστής αἰσχρο-  
 κερδεῖς εἰσι. 2. Οἱ κυβευταὶ κέρδους ἕνεκα ὀνειδίζονται ὑπο-  
 μένουσι. 3. Τὰ ἥθη τῶν ζώων διαφέρει (85, 1) κατὰ τε  
 δειλίαν καὶ πραότητα καὶ ἀνδρίαν καὶ ἡμερότητα καὶ  
 νοῦν τε καὶ ἄνοιαν. 4. Τὸ τῶν προβάτων ἥθος εὐήθες καὶ  
 ἀνόητον<sup>a</sup>. 5. Ἐνταῦθα Ἀλκιβιάδης ἦκεν ἐκ τῶν Κλα-  
 ζομενῶν σὺν πέντε τριήρεσι. 6. Ἀχρηστον δήπου καὶ  
 οἰκέτης καὶ στράτευμα ἀπειθές. 7. Θήραν ποιοῦνται<sup>b</sup>  
 ὁμοίως θέρους<sup>c</sup> καὶ χειμῶνος. 8. Ὁ ταῶς ἅπαξ τοῦ  
 ἔτους<sup>d</sup> τίκτει μόνον· τίκτει δὲ ὡς δώδεκα ἢ μικρῶ ἐλάτ-  
 τω<sup>e</sup>. 9. Ὁ Πέρσης ἐπιβουλεύει τῷ πλήθει τῷ ὑμετέρῳ.  
 10. Σωφρονοῦσι τὴν σωτηρίαν τοῦ κέρδους προτιμῶντες  
 (= προτιμάοντες). 11. Ὁ βόναστος γίγνεται ἐν τῇ  
 Παιωνίᾳ, ἐν τῷ ὄρει τῷ Μεσσαπίῳ. 12. Κατὰ τὸν  
 ποιητικὸν λόγον, χαλκᾶ καὶ σιδηρᾶ δεῖ εἶναι τὰ τεῖχη  
 μᾶλλον ἢ γήϊνα.



<sup>a</sup> Supply the *copula* ἐστίν. <sup>b</sup> ποιοῦνται (= ποιέ-ονται) θήραν  
(*lit. faciunt sibi venationem*), *go out a hunting*; *hunt*. <sup>c</sup> K. 273.  
4. *b.* <sup>d</sup> the partitive genitive stands with adverbs of *time* and  
*place*: e. g. *thrice a day*, τρίς τῆς ἡμέρας. <sup>e</sup> For ἐλάττονα, cf. Para-  
digm 12 (μείζων).

*b) Translate into Greek.*

1. There are two kinds of lions. 2. He conceals the truth by a false tale. 3. Do not trust (*pl.*) to walls and gates. 4. You (*pl.*) trusted to the bravery of the citizens, and not (*say*: 'but not') to walls and gates. 5. The general of the Persians has well-disciplined soldiers <sup>36</sup>. 6. O boys, you are pursuing false pleasures, and not true ones. 7. The wicked for the most part <sup>f</sup> delight in <sup>19</sup> false pleasures, but good men (*say*: 'the good of men') in true ones.

<sup>f</sup> τὰ πολλὰ.

## LESSON XXVI.

### Ἡρακλῆς, &c.

201. When a vowel stands before the terminations *ης*, *ες*, and *ος*, the Attics contract *εα* of the acc. sing. and neut. plur., not into *η*, but *α*; e. g. κλέος (*glory*), plur. κλέεα—κλέᾱ.

202. Proper names in κλέης, contr. κλῆς, undergo (in Attic Greek) a double contraction in the dative sing.; e. g. ἐ-εῖ (= ἐ-εἰ) = εἶ.

N.	(Ἡρακλέης)	Ἡρακλῆς
G.	(Ἡρακλέος)	Ἡρακλέους
D.	(Ἡρακλέει)	Ἡρακλεῖ
A.	(Ἡρακλέα)	Ἡρακλεᾶ [sometimes Ἡρακλῆ*]
V.	(Ἡράκλεες)	Ἡράκλεις (Ἡρακλες, in exclamations.)

\* *Plat. Phæd.* 89.

## 203. VOCABULARY 19.

*Sophocles*, Σοφοκλῆς (see note 5).*Ameinocles*, Ἀμεινοκλῆς.*Eucles*, Εὐκλῆς.*Euthycles*, Εὐθυκλῆς.*Unwritten*, ἀγραῖφος, ον.*Written*, γεγραμμένος, η, ον.*The Antigone* (a play of Sophocles), ἡ Ἀντιγόνη.*Law*, νόμος, ου, ό.*Accurate*, ἀκριβής, ές.*Full*, πλήρης, ές.*Fair, reasonable*, ἐπιεικής, ές.*Expensive, costly*, πολυτελής, ές.*Human, natural to man, hence*  
(of sins) *venial*, ἀνθρώπινος  
η, ον.*A sin, a fault*, ἀμάρτημα, ἀμαρτή-  
ματ-ος, τό.*Procession*, πομπή, η.*Sacrifice*, θυσία, η.*Strong*, ισχυρός, ά, όν.*Fifth*, πέμπτος, η, ον.*Straight, right*, ὀρθός, η, ον  
(rectus).*It befits, is becoming*, πρέπει,  
(deceit.) with dat.*To think*, οἶσθαι.*Not to transgress*, (lit. to remain  
within,) to observe (a law),  
ἐμμέν-ειν (with dat).*It is fitting or expedient*, συμφέ-  
ρει (= expedit), τὸ συμφέρον,  
(= id quod expedit, or utile  
est), the expedient.*To pardon*, συγγιγνώσκ-ειν (with  
dat.).*To accept*, ἀποδέχ-εσθαι.*To court, to consult a thing*,  
e. g. expediency, θεραπεύ-ειν.*To give in evidence, bear wit-  
ness*, μαρτυρ-εῖν (= -εῖν).*Test, proof, mode of examination*,  
(of a witness, e. g. by torture),  
ἐλεγχος, ου, ό.*Judge*, κριτής, ου, ό.*Healthy, sound*, ὑγιής, ές.*(There) were*, ἦσαν, imp. 3d. pl.  
from εἶμι.REM. By 201, ὑγία (from ὑγιής, ὑγιέ-ος) is contracted into ὑγιᾶ, but  
ὑγιῇ is also found in Plato.

## Exercise 24.

## 204. a) Translate into English.

1. Ταῦτα οὐκ οἴονται<sup>53</sup> Θεμιστοκλεῖ πρέπειν. 2. Οἱ  
μὲν ἄγραφοι νόμοι οὐδέποτε μεταβάλλουσιν, οἱ δὲ γε-  
γραμμένοι πολλάκις, ὥσπερ εἴρηται<sup>a</sup> ἐν τῇ τοῦ Σοφο-  
κλέους Ἀντιγόνη. 3. Τὸ δίκαιόν<sup>b</sup> ἐστὶν ἀληθές τι<sup>c</sup> καὶ  
συμφέρον. 4. Βελτίονος ἀνδρὸς<sup>d</sup> τὸ τοῖς ἀγράφοις νόμοις  
ἢ τοῖς γεγραμμένοις ἐμμένειν. 5. Τὸ τοῖς ἀνθρώπινους  
ἀμαρτήμασι συγγιγνώσκειν ἐπιεικές<sup>e</sup>. 6. Οἱ θεοὶ οὐκ

ἀποδέχονται τὰς πολυτελεῖς πομπάς τε καὶ θυσίας.  
 7. Ἦσαν κῶμαι πολλαὶ πλήρεις πολλῶν ἀγαθῶν ἐν τῷ  
 πεδίῳ τῷ παρὰ τὸν Τίγρητα ποταμόν. 8. Οἱ Συρακού-  
 σιοι στρατηγούς ἔχουσιν Ἡρακλείδην καὶ Εὐκλέα καὶ  
 Τελλίαν. 9. Στρατηγὸς ἦν Κορινθίων Ξενοκλείδης ὁ  
 Εὐδυκλέους, πέμπτος αὐτός<sup>42</sup>. 10. Τάληθές<sup>b</sup> (= τὸ  
 ἀληθές) ἰσχυρόν ἐστι. 11. Οἱ πολλοὶ, τοῦ ὀρθοῦ<sup>b</sup> οὐκ  
 ἀληθεῖς κριταὶ ὄντες,<sup>f</sup> τὸ συμφέρον μᾶλλον θεραπεύου-  
 σιν. 12. Ἠγοῦμαι<sup>g</sup> παντάπασί γε<sup>43</sup> ἀληθῆ εἶναι καὶ  
 ὑγιᾶ (or ὑγιῇ) καὶ πιστὸν τὸν ἄνθρωπον.

<sup>a</sup> 'has been said.'    <sup>b</sup> 'justice, right.' See K. 244, 8.    <sup>c</sup> 'some-  
 thing.'    <sup>d</sup> the gen. with ἐστὶ is construed as in Lat.: it is *the part*,  
*duty*, &c. of; it is *characteristic* of, &c.    <sup>e</sup> supply ἐστί.    <sup>f</sup> ὄντες  
 (εἰμί).    <sup>g</sup> = ἡγέομαι, *I think*.

*b) Translate into Greek.\**

1. We praise those who speak the truth (*say*:  
 'the true °things'). 2. You (*pl.*) all gave false  
 witness (*say*: 'gave-in-evidence the false °things').  
 3. We will give-in-evidence what is true, not<sup>46</sup> what  
 is false (*say*: 'the true °things;' 'the false °things').  
 4. You see the faithlessness of Tissaphernes. 5. Their  
 general is Dercyllidas, the (son) of Eucles, with two  
 others<sup>42</sup>. 6. Who avoids such (*say*: 'so') accurate  
 methods-of-examination? 7. I will give these things  
 to Ameinöcles the Samian.

LESSON XXVII.

*Substantives in εὖς. (Paradigm 27.)*

205. The termination εὖς (*oxytone*) takes *ω* in the  
 genitive sing.; and in the dat. sing. and nom. and acc.



plur. admits of regular contraction. The voc. is εὖ (perispomenon); dat. pl. εὖσι(ν). (Observe the accent.)

SINGULAR.		PLURAL.	DUAL.	
N.	εὺς	εῖς	N.	} έε
G.	έως	έων	A.	
D.	εἶ	εὖσι(ν)	V.	
A.	έᾱ	έας (εἶς)	G.	} έοιν
V.	εὖ	εῖς	D.	

206. Besides εἶς the old Attic dialect possesses a collateral form in ἦς (contracted from the Epic ἦες) for the nom. and voc. plur.; e. g. Πλαταιῆς for Πλαταιεῖς.

207. Most substantives which have a vowel before the termination εὺς, contract έως into ώς, έα into ᾱ, έας (seldom) into ᾱς; e. g. Εὐβοεὺς (an inhabitant of Eubæa), gen. Εὐβοώς, acc. Εὐβοά, acc. plur. Εὐβοᾱς. So sometimes G. plur.; e. g. Ἑρετριῶν, Δωριῶν.

208. Future Participle.] The fut. participle is formed by adding ων to root of Future, βλάπτω, fut. βλάψω, participle βλάψων (-ουσα, -ον). It is declined like a participle of the Present (Pdm. 16).

209. The future participle is often used to denote a purpose.

- (Eng.) I am come to do this.
- (Greek) I am come about-to-do this (ἦκω ποιήσων ταῦτα)
- (Eng.) I sent a man to do this.
- (Greek) I sent (a man) about to do this (ἐπεμψα ποιήσοντα ταῦτα [or, τὸν ποιήσοντα]).

210. VOCABULARY 20.

Interpreter, ἑρμηνεύς, ό.	The Piræus (port of Athens), Πειραιεύς, ό.
King, βασιλεύς, ό.	Mart, custom-house (at Athens), ἐμπόριον, ου, τό.
Painter, γραφεύς, ό.	Superintendent, inspector, ἐπιμελητής, ου, ό (ἐπιμ. ἐμπορίου = custom-house officer).
Priest, ιερεύς, ό.	Foot soldier, πεζός, ου, ό (pedes).
Horseman, ἵππεύς, ό.	Higher up, more inland, beyond, ἄνω (adv. with gen.).
Scribe, γραμματεύς, ό.	To dig down, κατασκάπτειν.
Parent, γονεύς, ό.	
Abundant, ἄφθονος, ου, (ἀ, not, φθόνος, envy, there being so much that none need envy another.)	

Twenty thousand, δισμύριοι,  
αι, α.

Together with (dat.), ἅμα; ἅμα  
τῇ ἡμέρᾳ, at day-break.

To sacrifice, θύ-ειν.

An offering, a sacrifice, θῦμα,  
θύματ-ος, τό.

To put into the hands, to hand  
over, ἐγχειρίζ-ειν.

Priestess, ἱέρεια, ἡ.

Holy, ὅσιος, α, ον.

To disobey, ἀπειθεῖν (= -έειν),  
with dat.

To make a likeness of, to copy,  
to draw, ἀπεικάζ-ειν.

To imitate, μιμέ-εσθαι (μιμεί-  
σθαι).

Serious or earnest in character,  
good, worthy, σπουδαῖος, α, ον.

I am come, ἦκω (= veni, ad-  
sum).

To go away, ἀπέρχ-εσθαι.

### Exercise 25.

#### 211. a) Translate into English.

1. Ξενοφῶν διελέγετο αὐτοῖς<sup>a</sup> δι' ἑρμηνέως περὶ σπουδῶν. 2. Οὐκ ἔστι χρήματα ἡμῖν<sup>b</sup>, τοῖς δὲ πολεμοῖς ἄφθονα παρὰ βασιλέως. 3. Λαμβάνει τὸ ἀργύριον ὁ γραμματεὺς ὁ τοῦ ἐμπορίου ἐπιμελητῶν Εὐθύδημος. 4. Ἄμα τῇ ἡμέρᾳ ὀρώμεν ἱππέας πολλούς, πεζοὺς δ' ἄνω τῶν ἱππέων ὡς δισμυρίους. 5. Ἦκω θύσων. 6. Θύσοντες<sup>40</sup> τοῖς ἱερεῦσί τε καὶ ἱερείαις ἐγχειρίζομεν τὰ θύματα. 7. Οὐχ ὅσιον τοῦτό γε<sup>43</sup> τὸ τοῖς γονεῦσιν ἀπειθεῖν. 8. Αἰσχροὺς τοὺς μὲν γραφεῖς ἀπεικάζειν τὰ καλὰ τῶν ζώων, τοὺς δὲ παῖδας μὴ μιμείσθαι τοὺς σπουδαίους τῶν γονέων. 9. Πέμπομεν κατασκάφοντας τὰ τείχη.

<sup>a</sup> 'conversed with them.'  
in Latin.

<sup>b</sup> like est (sunt) mihi = 'I have'

#### b) Translate into Greek.

1. It is the mark of a bad boy to disobey his parents. 2. The painter will draw the insects. 3. O dear boy, you ought to imitate your parents. 4. The clerks receive money from<sup>18</sup> the Lacedæmonians. 5. We are come to sacrifice<sup>50</sup> to Athene (= *Minerva*). 6. The Persian, having handed-over his offering to the

priest, is-going-away. 7. Many of the cavalry fly. 8. Many of the men from the Piræus are digging-down the wall. 9. Those from the city are coming to aid <sup>50</sup> those in the Piræus. 10. We admire not only the city but also the Piræus.

## LESSON XXVIII.

*Words in ις, ι, υς, υ.*

212. A considerable number of words with the terminations *ις*, *ι*, *υς*, *υ*, retain their proper vowel only in the acc. and voc. sing., substituting *ε* for it in all the other cases. Words in *ις* and *υς* take *ω* in the genitive (i. e. *ως* for *ος*), which, however, in reference to the accent, is considered as short, like *ω* in the gen. plur. of these words. The neuters in *ι* and *υ* form their genitive in the usual manner.

SING.	N.	<i>ις</i>	<i>υς</i>	<i>υ</i>
	G.	<i>εως</i>	<i>εως</i>	<i>εος</i>
	D.	<i>ει</i>	<i>ει</i>	<i>ει</i>
	A.	<i>ιν</i>	<i>υν</i>	
	V.	<i>ι</i>	<i>υ</i>	
PLUR.	N. V.	<i>εις</i>	<i>εις</i>	<i>η</i>
	G.	<i>εων</i>	<i>εων</i>	<i>εων</i>
	D.	<i>εσι(ν)</i>	<i>εσι(ν)</i>	<i>εσι(ν)</i>
	A.	<i>εις</i>	<i>εις</i>	
DUAL.	N. A. V.	<i>εε</i>	<i>εε</i>	<i>εε</i>
	G. D.	<i>έοιν</i>	<i>έοιν</i>	<i>έοιν</i>

## 213. VOCABULARY 21.

Intelligence, *σύνεσις*, ἡ.

Intellectual act, intellect, *νόησις*, ἡ.

Elbow, fore-arm, *πῆχυς*, ὁ.

Prophet, *μάντις*, ὁ.

Insolence, *ὑβρις*, ἡ; *ὑβρεως νό-*

Articulation of a joint, joint, *δι-  
άρθρωσις*, ἡ.

Hatchet, axe, *πέλεκυς*, ὁ.

*μος* = the law of assault.

Power, *δύναμις*, ἡ.



*Gift, present, δόσις, ἡ.*  
*Nature, φύσις, ἡ.*  
*Seeing (the sense of sight),*  
*sight, ὄψις, ἡ.*  
*Smelling (the sense of) smell,*  
*ὄσφρησις, ἡ.*  
*(The sense of) hearing, ἀκοή, ἡ.*  
*Limb, μέλος, μέλε-ος (-ους), τό.*  
*Between, μεταξύ (adv. with gen.).*  
*Wrist, καρπός, οὗ, ὁ.*  
*Elbow, ἀγκών, ἀγκῶν-ος, ὁ.*  
*Hunting-knife, cutlass, μάχαιρα,*  
*as, ἡ.*  
*Sword, ξίφος, ξίφε-ος (-ους), τό.*  
*Axe, ἀξίνη, ης, ἡ.*  
*House, οἰκία, as, ἡ.*  
*Saw, τρίων, τρίον-ος, ὁ.*

*Low-bred, ignoble, ἀγενής, ἐς.*  
*Tail, οὐρά, ἀς, ἡ.*  
*Breadth, πλάτος, πλάτε-ος (-ους),*  
*τό.*  
*Unbearable, ἀφόρητος, ον. (Com-*  
*parat. ἀφορητότερος.)*  
*Prisoner of war, αἰχμάλωτος, ον*  
*(αἰχμή, cuspis, ἀλίσκειν, ca-*  
*pere).*  
*To cut off, ἀποκόπτ-ειν.*  
*To surpass or be superior, ὑπερ-*  
*έχ-ειν, (with gen.).*  
*To contemplate, behold, θεωρ-εῖν*  
*(-εῖν).*  
*To read, ἀναγιγνώσκ-ειν.*  
*Low, base, ταπεινός, ἡ, ὄν.*

### Exercise 26.

#### 214. a) Translate into English.

1. Ὁ ἄνθρωπος συνέσει τε ὑπερέχει τῶν ἄλλων ζώων καὶ δίκην καὶ θεοὺς νομίζει <sup>44</sup>. 2. Πολλὰ πολλάκις νοήσει ἄλλ' οὐκ <sup>46</sup> ὄμμασιν θεωροῦμεν. 3. Πήχυς καλεῖται <sup>a</sup> καὶ τὸ σύμπαν μέλος, ὅσον <sup>b</sup> ἐστὶ μεταξύ τῆς τε κατὰ καρπὸν καὶ τῆς κατ' ἀγκῶνα διαρθρώσεως <sup>c</sup>. 4. Πολλὰς μὲν μαχαίρας ἔχουσι, πολλὰ δὲ ξίφη, πολλοὺς δὲ πελέκεις καὶ ἀξίνας. 5. Λυκοῦργος ἐκέλευε <sup>d</sup> τὰς οἰκίας ποιεῖν ἀπὸ πελέκεως καὶ πρίονος μόνον. 6. Φεῦγε ἔκγονον ὕβρεως ἀδικίαν. 7. Τοῖς σοφοῖς ὥσπερ μάντεσι πιστεύομέν τισι <sup>51</sup>. 8. Οἱ κόλακες φύσιν ἀγεννή καὶ ταπεινήν ἔχουσιν. 9. Οἱ ἐκεῖ <sup>e</sup> καὶ ὄψει <sup>48</sup> καὶ ἀκοῇ καὶ ὀσφρήσει καὶ πᾶσι τοῖς τοιούτοις <sup>f</sup> πολὺ τῶν ἐνθάδε <sup>2</sup> διαφέρουσιν. 10. Ἐν τῇ Συρίᾳ τὰ πρόβατα τὰς οὐρὰς <sup>36</sup> ἔχει τὸ πλάτος πήχεως <sup>45</sup>. 11. Οἱ ἐκ τοῦ ἄστεος φεύγουσι.

<sup>a</sup> 'is called' (= καλέ-εται). <sup>b</sup> ὅσον (= quantum) 'as much (of it as)'. <sup>c</sup> ἡ κατὰ καρπὸν διάρθρωσις (the articulation at the wrist =) the wrist joint: so ἡ κατ' ἀγκῶνα διάρθρωσις. <sup>d</sup> sc. the Lacedæmonians. <sup>e</sup> K. 244. 10. <sup>f</sup> τοιοῦτος = talis: understand 'things.'

b) Translate into Greek.

1. The man takes-his-estimate of <sup>ε</sup> Alexander, not from <sup>18</sup> Alexander's own nature, but from his own cowardice. 2. Nothing is more unbearable than insolence. 3. Read me <sup>h</sup> the law of assault. 4. The power of the city is (K. 241. 2) great ||.\* 5. By his power of speaking he conquered his opponents. 6. We will aid the god with foot, hand, voice, and all our power of every kind <sup>47</sup>. 7. Themistocles courted him with a present of money. 8. The soldiers cut-off (*pres.*) the necks of their prisoners-of-war with an axe. 9. The walls of the city are beautiful ||. 10. Insolence, and pleasure, and all manner of senselessness, rules over those (who dwell) in cities ||.

<sup>ε</sup> θεωρ-εῖν (= εἶναι), i. e. to contemplate him. Alexander, Ἀλέξανδρος. <sup>h</sup> μοί, enclit.

## LESSON XXIX.

### ἡχώ, αἰδώς.

215. The terminations of nouns in *ὦ* and *ὡς* are as follows:

	SINGULAR.	PLURAL.	DUAL.
N.	ὦ	οἶ, &c. as 2d Declension.	ὦ, &c. as 2d Declension.
G.	(όος), οὖς		
D.	(όι), οἱ		
A.	(όα), ὦ		
V.	οἱ		

OBS. Note the peculiar *vocat.* οἱ.

\* This mark || means that *this* notion is to stand first in the sentence.

## 216. VOCABULARY 22.

Shame, reverence, αἰδώς, ἡ.  
 Persuasion, obedience, πειθώ, ἡ.  
 Goddess, θεά, ας, ἡ.  
 Shamelessness, ἀναίδεια, ἡ.  
 The inspector of boys (at Sparta),  
 παιδονόμος, ὁ.  
 A taxiarch (the commander of a  
 τάξις or division), ταξίαρχος, ὁ.  
 Device, contrivance, ἐπίνοια, ας, ἡ.  
 Endurance, patience, καρτερία, ἡ.  
 Toil, labor, πόνος, ου, ὁ.  
 Lover, ἐραστής, ου, ὁ.

Opinion, glory, δόξα, ης, ἡ.  
 Maker, author, hence (improper) of a thing, the instrument, δημιουργός, ου, ὁ.  
 Oratory, ῥητορική, ἡ, (τέχνη, art, understood,) prop. fem. adj. oratorical.  
 To receive, λαμβάνειν.  
 To take one's work easily, to be lazy or idle, ῥαδιουργεῖν (= -εῖν).  
 To supply, to bestow, παρέχεσθαι.

## Exercise 27.

## 217. α) Translate into English.

1. Οἱ Λακεδαιμόνιοι θεὰν οὐ τὴν Ἀναίδειαν ἀλλὰ τὴν Αἰδῶ νομίζουσι. 2. Ὁ κόλαξ πολλὰ χρήματα παρὰ<sup>18</sup> Ἀμεινοκλέους<sup>a</sup> πειθοῖ λαμβάνει. 3. Ἐν Λακεδαίμονι ὁ παιδονόμος τοὺς παῖδας τοὺς ῥαδιουργοῦντας (= ῥαδιουργέοντας) ἰσχυρῶς κολάζει, ὥστε πολλὴν μὲν αἰδῶ, πολλὴν δὲ πειθῶ ἐκεῖ συμπαρεῖναι.<sup>b</sup> 4. Ὁ Κῦρος τοῦ μὲν ταξιάρχου τὴν ἐπίνοιαν, τῶν δὲ στρατιωτῶν τὴν πειθῶ ἐπαινεῖ. 5. Οὕτως χρὴ καὶ τὸ λοιπὸν<sup>c</sup> ἄνδρας ἀγαθοὺς εἶναι, γινώσκοντας, ὅτι τὰς μεγάλας<sup>d</sup> ἡδονὰς καὶ τὰ ἀγαθὰ τὰ μεγάλα ἢ πειθῶ καὶ ἡ καρτερία καὶ οἱ ἐν τῷ καιρῷ πόνοι καὶ κίνδυνοι παρέχονται. 6. Τιμῆς ἐρασταί εἰσιν μετὰ σωφροσύνης τε καὶ αἰδοῦς καὶ ἀληθινῆς δόξης. 7. Γινώσκω ὅτι πειθοῦς δημιουργός ἐστίν ἡ ῥητορική.

<sup>a</sup> Ἀμεινοκλῆς, 207.<sup>b</sup> = simul adesse, to be present there at the same time: ὥστε, so that, with infin. (to be rendered by a finite verb).<sup>c</sup> = in posterum; for the future, henceforth: καὶ, also; i. e. as you have hitherto been.<sup>d</sup> μέγας.

## b) Translate into Greek.

1. Deem that Persuasion, not Force<sup>46</sup>, is a goddess.
2. Hermes (= Mercury) conducts to<sup>29</sup> mankind Rever-



ence and Justice. 3. The bad call shame silliness. 4. Tellias, the son of Eucles, called reverence and shame a divine fear. 5. We ought to surpass others in <sup>19</sup>justice and reverence. 6. Bad masters teach the young not by <sup>e</sup> persuasion, but by violence. 7. Nearly <sup>f</sup> all will yield to persuasion, but very few to force.

<sup>e</sup> ὑπό with gen.

<sup>f</sup> σχεδόν τι.

## LESSON XXX.

*Imperative. Adjectives in υς.*

218. The terminations of the Imperative are :

PRESENT.		AORIST.	
S. ε	έτω	S. ον	ατω
P. ετε	έτωσαν, or (more commonly) όντων.	P. ατε	ατωσαν or αντων.
D. ετον	έτων	D. ατον	ατων

## 219. EXAMPLES.

PRESENT.		AORIST.	
S. λυ-ε	λυ-έτω	S. λυσ-ον	λυσ-άτω
P. λύ-ετε	λυ-έτωσαν or λυ-όντων.	P. λύσ-ατε	λυσ-άτωσαν or λυσ-άντων.
D. λύ-ετον	λυ-έτων	D. λύσ-ατον	λυσ-άτων

220. a) The Imperative of the *Present* is used, as in other languages, in requests, commands, exhortations, permissions, and the like.

It is used in *general precepts*, and when the action *commanded* or *advised*, against which *we are warned*, &c. is either considered as *continuing* (lasting, that is, for *some time*) or *being repeated* from time to time.

b) The Imperative of the Aorist is used when the action *commanded*, *advised*, *permitted*, &c. is considered as a *single, definite* action (not as being *continued* for any length of time, or being repeated). Thus παύσον

τὸν λόγον, *end your speech* (by a single effect of the will, &c.).


221. This distinction is often but small : and it disappears when the verb has only one of the forms in use.—The *Aorist Imperative* may be used of an action that *really has* (and *must have*) *duration*, but then it does not *indicate* this : it speaks of it simply as *one, definite* action.

222. The negative with an Imperative is μή, but the *Aorist Imperative* is *hardly ever* used with μή (the *Aorist Subjunctive* being used, as we shall see) instead of it.

223. Adjectives in *us* are contracted in the dat. sing. and the nom. accus. and vocat. plural.\*

## 224. PARADIGMS.

γλυκύς, γλυκεία, γλυκύ, <i>sweet</i> .			
SINGULAR.			
	m.	f.	n.
N.	γλυκύς	γλυκεία	γλυκύ
G.	γλυκέ-ος	γλυκείας	γλυκέ-ος
D.	{ γλυκέ-ϊ }	γλυκείᾳ	{ γλυκέ-ϊ }
	{ γλυκεῖ }		{ γλυκεῖ }
A.	γλυκύν	γλυκεῖαν	γλυκύ
V.	γλυκύ	γλυκεία	γλυκύ
PLURAL.			
	m.	f.	n.
N.	{ γλυκέ-ες }	γλυκεῖαι	γλυκέα
	{ γλυκεῖς }		
G.	γλυκέων	γλυκειῶν	γλυκέων
D.	γλυκέσι(ν)	γλυκείαις	γλυκέσι
A.	{ γλυκέας }	γλυκείας	γλυκέα
	{ γλυκεῖς }		
V.	{ γλυκέ-ες }	γλυκεῖαι	γλυκέα
	{ γλυκεῖς }		
DUAL.			
	m.	f.	n.
N.A.V.	γλυκέε	γλυκεία	γλυκέε
G.D.	γλυκέοιν	γλυκεῖαιν	γλυκέοιν

\*  Nor γλυκ-έε, nor γλυκ-έα,  
Nor γλυκ-έοιν contract you may :  
So γλυκ-έος and γλυκ-έων  
Contraction ever let alone.

## 225. VOCABULARY 23.

*Sweet, pleasurable, ἡδύς.*

*Quick (also mentally), ὀξύς.*

*Slow, βραδύς.*

*Short, small, βραχύς.*

*Appetite, ὄρεξις, εὖς, ἦ.*

*Ready-witted, clever, shrewd, ἀγχίνους (see 136).*

*Having a good memory, of a retentive memory, μνήμων, μνήμονος (see 191).*

*Prone (to) ὀξύρροπος, ον (from ὀξύς and ῥέπειν).*

*Fond of gain, φιλοκερδής, ἐς.*

*Part, μέρος, ον, τό.*

*Again, πάλιν.*

*Confession, ὁμολογία, ας, ἦ.*

*Confidently, boldly, παρρηῶν, (partic. of παρρηῆν : lit. "feeling confidence.")*

*Sycophant, informer, συκοφάντης, ου, ό.*

*Otherwise, ἄλλως.*

*To commit injustice, ἀδικεῖν (= -εῖν.)*

*To deliberate, to decide, βουλευεῖν.*

*To hear, to listen to, ἀκού-ειν (with gen.)*

*To abide by, ἐμμέν-ειν (with dat.)*

*To wail, μέν-ειν.*

*To make to cease, put a stop to, παύ-ειν : παύειν τινὰ τῆς ἀρχῆς, to stop a man from his government or magistracy = to deprive him of his magistracy.*

*To define, ὀρίζ-ειν. (Hence the horizon = the boundary-line of earth and sky.)*

*To test, prove, δοκιμάζ-ειν.*

*To examine, ἐξετάζ-ειν.*

*Participation, κοινωνία, ας, ἦ.*

*To snatch at, to seize, ἀρπάζ-ειν (rapere).*

## Exercise 28.

## 226. a) Translate into English.

1. Ἡ ἐπιθυμία τοῦ ἡδέος ἐστὶν ὄρεξις. 2. Οἱ ὀξεῖς καὶ ἀγχίνοι καὶ μνήμονες ὡς τὰ πολλὰ καὶ πρὸς τὰς ὀργὰς ὀξύρροποι εἰσιν. 3. Οἱ φιλοκερδεῖς ἔνεκα κέρδους βραχέος ἀδικοῦσι. 4. Ἐν βραχεὶ μορίῳ ἡμέρας περὶ πολλῶν σωμάτων καὶ χρημάτων καὶ πόλεων καὶ δόξης βουλευόμεν. 5. Πρὸς τοὺς Ἀθηναίους πέμπετε περὶ Ποτιδαίας. 6. Λέγε τὸν νόμον (Æsch.). 7. "Οτι ἀληθῆ λέγω,<sup>1</sup> ἀκούσατε τῶν ψηφισμάτων (Æsch.). 8. Λέγε δὴ πάλιν ὃ (= quod) Δημοσθένους κατὰ Δημοσθένους ἔγραψε· προσέχετε, ὦ ἄνδρες. 9. Μὴ λεγέτω τὸ ὄνομα ἀλλὰ τὸ πρᾶγμα. 10. Τὴν μάχην μοι, ἔφη



ὁ Κῦρος, λέξον ἐκάστων, ἥτις ἐστί.<sup>c</sup> 11. Βοηθήσατέ μοι, καὶ μὴ διδάσκετε τοὺς συκοφάντας μείζον ὑμῶν αὐτῶν δύνασθαι.<sup>d</sup> 12. Θάρρῶν ἐμμενέτω τῇ ὁμολογίᾳ. 13. Ἐμμενόντων<sup>e</sup> τοῖς ὅρκοις.

<sup>a</sup> 'on the subject of:' lit. about.

<sup>b</sup> a sentence with 'that' (ὅτι)

often depends on a suppressed notion; such as, *to see, to convince yourselves, &c.*

<sup>c</sup> the Aorist implies one definite statement. Λέξον μοι

τὴν μαχ. ἐκάστων ἥτις ἐστί = ἥτις ἐστὶν ἡ μάχη ἐκάστων. The acc. is here placed as the *object* of λέξον, instead of as the *subject* (nom. case) to ἐστί. ἥτις is fem. of ὅστις (*quæ, qualis*), *what, of what kind.*

<sup>d</sup> μείζον δύνασθαι (= plus posse or valere), *to have more power, to be stronger.*

<sup>e</sup> see 218.

### b) Translate into Greek.

1. Stay, and do not do otherwise. 2. Of boys, some are quick, and others slow. 3. Hear, O Athenians, the decrees against Æschines. 4. Remove him from<sup>18</sup> his command. 5. Define for me (μοί, *enclit.*) up to 'how many years we ought to consider men young. 6. Prove your friends by their participating<sup>o</sup> with you in danger. 7. Bring them hither<sup>s</sup>, and examine what<sup>h</sup> they say. 8. Do not snatch-at the honors of the state.

<sup>f</sup> μέχρι, c. gen. (*quot* = πόσοι, -αι, -α, -ων). Define single definite act.

<sup>g</sup> to bring . . . hither, δεῦρο παράγειν. Say: 'bringing them hither . . . examine.'

<sup>h</sup> τί = *quid* (it retains the acute).

## LESSON XXXI.

### *Subjunctive of the Present and Aorist Active.*

227. The Subjunctive, like the Principal Tenses (242), has third dual ον; third plural σι.

It has the long *e* and *o* sounds (η, ω) where the Indicative has the short ones (ε, ο).

Terminations of the *Subjunctive*.

S. ω	ῆς	ῆ (= ῆ-ις, ῆ-ι)
P. ὠμεν	ῆτε	ῶσι
D.	ῆτον	ῆτον.
EXAMPLES.		
(Subjunctive Present.)		
S. τύπτ-ω	τύπτ-ῆς	τύπτ-ῆ
P. τύπτ-ωμεν	τύπτ-ῆτε	τύπτ-ῶσι
D.	τύπτ-ῆτον	τύπτ-ῆτον
(Subjunctive Aorist.)		
S. τύψ-ω	τύψ-ῆς	τύψ-ῆ
P. τύψ-ωμεν	τύψ-ῆτε	τύψ-ῶσι
D.	τύψ-ῆτον	τύψ-ῆτον.

228. The *Subjunctive* of the *Aorist* does not (like the *Indicative*) denote *past time*, but a *single, definite action* considered as standing alone: whereas the *Subjunctive* of the *Present* denotes a *continued* or *repeated*\* action.

229. Thus with ὅπως, ἵνα = *ut* ('in order that'), the *Present Subjunctive* is used of *general purposes*, and the like, and wherever *duration* is to be pointed out.—It must, however, be remembered, that the *Aorist Subj.* may be used of an action that *really does* and *must* continue for a considerable time; but then the tense *does not imply this*, but considers it as one action, complete in itself.

230. On the other hand, the *Present Subj.* cannot be used of a *single, definite action, performed once*.

231. But with those particles of *time* that are compounded with ἄν (e. g. ὅταν, quum, quoties, ἐπειδάν, postquam) the *Subj. Aor.* = the Latin *futurum exactum*.

\* By a *repeated* action is meant an action spoken of *indefinitely*; such an action, *whenever* it takes place; such a state, *whenever* it exists.

## 232. Examples (for imitation).

## a. Temporal Particles.

ὅταν ποιῇς = *quum* (quoties) *facias*, when (whenever) you do (of a habit, general truth, &c.).

ὅταν ποιήσῃς, *quum* (quoties) *feceris*, when you shall have done; when you have done. Often = when you do (from the difference of our English idiom).

ἐπειδὴν ποιήσῃς = *postquam feceris*.

## b. Final Particles.

ἵνα (ὅπως) ποιῇς, *ut facias*; that you may do (habitually).

ἵνα (ὅπως) ποιήσῃς, *ut facias*, that you may do (once).

## c. Conditional Particle.

ἐὰν ποιῇς, *si facias*; si quando *facias*.

ἐὰν ποιήσῃς, *si feceris*; si quando *facias* (semel).

## d. ☞ All these particles take μή, not οὐ, for not; μηδεῖς, not οὐδεῖς, for nobody.

## 233. VOCABULARY 24.

In the way of, ἐμποδών, (adv. with dat.)

Any wild animal that is hunted, θηρίον, ου, τό: τὰ θηρία = game.

Young animal, σκύμνος, ου, ό: οἱ σκύμνοι, the young (ones).

Dog, κύων, κυν-ός, ό et ή.

Female, θήλυς, εια, υ.

Young bird, νεόττιον, ου, τό.

Viviparous, ζωοτόκος, ου. (ζωός, vivus; τεκ, root of τίκτειν, parere.)

Four-footed, τετράπους, τετρά-πουν, (gen. τετράποδος, &c.)

Herb, grass, πόα, as, ή.

At any other time, ἄλλοτε.

Wax, κηρός, ου, ό.

Pitch, πίσσα (Attic for πίσσα).

Oil, ἔλαιον, ου, τό.

Healthy, ὑγιεινός, ή, όν.

Water, ὕδωρ, ὕδατ-ος, τό.

Without pleasure, ἀηδώς.

To hinder, κωλύ-ειν (fut. ὕσω).

To counsel, advise, συμβουλεύ-ειν, (with dat.)

To make plain, to show, δηλό-ειν.

Right time, καιρός, ου, ό. Opportunely, at the right time, εἰς καιρόν.

To bind, to tie up, δέ-ειν.

To cease, leave off, παύ-εσθαι (= to stop oneself).

To sing, ᾄ-δειν (= αἰδεῖν).

To sit (of a bird), ἐπιάζ-ειν.

To dream, ἐνυπνιάζ-ειν.



To be suffering, to be ill, κάμν-ειν  
(laborare).

To eat, ἐσθί-ειν.

To be in pain, ἀλγεῖν (= εἶν).

Less, ἥττον.

To be strong, ἰσχύ-ειν.

Fit, ἱκανός, ἡ, ὅν (idoneus).

To collect (in a heap), ἀσροῖζ-ειν.

Dung, manure, κόπρος, ου, ὁ.

To dine, δεῖπνέιν (= εἶν).

To drink, πίν-ειν.

Being present, παρών (= prae-  
sens, part. pres. of παρῆναι).

### Exercise 29.

(Learn Paradigms 29, 32: βοῦς, οἶς.)

#### 234. a) Translate into English.

1. Δέομεν<sup>a</sup> τὸν κύνα, ὅπως μὴ ἀρπάξῃ τοὺς τῶν θηρίων σκύμνους. 2. Ἡ θήλεια ἀηδὼν παύεται ᾄδουσα,<sup>b</sup> ὅταν ἐπιάξῃ καὶ τὰ νεόττια ἔχῃ. 3. Ἐνυπνιάζειν φαίνονται οὐ μόνον ἄνθρωποι, ἀλλὰ καὶ ἵπποι καὶ κύνες καὶ βόες· ἔτι δὲ πρόβατα καὶ αἰγες καὶ πᾶν τὸ τῶν ζωοτόκων καὶ τετραπόδων γένος. 4. Οἱ λύκοι πόας ἄλλοτε μὲν οὐκ ἐσθίουσιν, ὅταν δὲ κάμνωσι.<sup>c</sup> 5. Οἱ βόες τοὺς πόδας ἥττον ἀλγοῦσιν,<sup>d</sup> ἐάν τις τὰ κεράτια ἀλείφῃ κηρῷ ἢ πίστῃ ἢ ἐλαίῳ. 6. Ὑγιεινότεραι οἶες τῶν αἰγῶν· ἰσχύουσι δὲ μᾶλλον αἱ αἰγες τῶν οἴων. 7. Τοὺς λύκους φασὶν, ὅταν πεινώσιν,<sup>e</sup> ἐσθίειν τινὰ γῆν. 8. Ἐπειδὰν ἅπαντα ἀκούσητε, κρίνατε.<sup>f</sup> 9. Αὐθὶς σοι συμβουλεύσομεν, ἐὰν μὴ κωλύσῃ με τὸ γῆρας. 10. Εἰς καιρὸν ἦκεις, ὅπως τῆς δίκης ἀκούσης παρὼν τῆς ἀμφὶ τοῦ πατρός. 11. Ποιήσω ταῦτα, ἵνα δηλώσω τοὺς ἐμποδὼν ὄντας τῇ τῶν Ἑλλήνων εὐδαιμονίᾳ.

<sup>a</sup> In the *Present Indic.* dissyllables in ἐω do not contract ἐομεν and ἐουσι.

<sup>b</sup> παύομαι ποιῶν τι = *I leave off doing any thing.* But in English *doing* is participial subst. in *acc.*; in the Greek it is a present participle agreeing with subj. '*I doing it*' (= *who am doing it*) *leave-off.*

<sup>c</sup> Supply '*then they do,*' or prefix '*only*' to ὅταν, *when.*

<sup>d</sup> ἀλγεῖν τοὺς πόδας, *to feel pain as to their feet* = *feel pain in their feet.*

<sup>e</sup> = πεινά-ωσι, from πεινάειν, *esurire.*

<sup>f</sup> ἐκρίνα, *Aor. of κρίνω, to judge.* Imperat. κρίνον, ἄτω, &c.

b) *Translate into Greek.*

1. Speak, that I may hear (*single action*). 2. I say this, that you may remove (*one definite act*) Telias from his command. 3. We say this, that nobody may trust those who have done such things. 4. When (= *after*) you have made him fit to govern, let him govern. 5. A good husbandman is careful <sup>§</sup> to collect (*say*: 'provides how [ὅπως] he may collect,' i. e. *habitually*) his manure. 6. When you have collected the manure, you shall dine. 7. Do not think that they drink without-pleasure, when (= *whenever, if at any time*) they drink water. 8. It is a custom with the Persians (*dat.*) to kiss relations, when <sup>°</sup> that is (γέ) they see <sup>h</sup> them after a long time.<sup>3</sup>

<sup>§</sup> ἐπιμελεῖται (= ἐπιμελέ-εται).  
 ἴδω, -ης, -η, &c.

<sup>h</sup> The subj. of ὁράω is (irregularly) ἴδω, -ης, -η, &c.

## LESSON XXXII.

*First Future and Aorist of Liquid Verbs.\**

235. *Short root.*] Many verbs are *strengthened forms of simpler roots*.—To obtain the *short* from the *strengthened* root, we must retrace the step or steps by which the strengthening was effected :

1) By changing the radical vowel or diphthong into the short vowel from which it arose.

*αι* becomes *ᾱ*.

*ει* before a *mute* must be changed into *ι*.

*ει* before a *liquid* must be changed into *ε*.

*ου* becomes *ο*.

*η* (when it has arisen from *α*) becomes *ᾱ*.

\* i. e. verbs whose root ends in a *liquid*.

## EXAMPLES.

φαιν	φαν	λειπ	λιπ	τειν	τεν
ἄκου	ακο	ληθ	λαθ	φθειρ	φθερ

2) By rejecting the latter of two consonants: *τεμν*,

*τεμ*.

a) Since *πτ* = any *P*-sound + *τ*, the short root *may* end in *π*, *β*, or *φ*.

b) From *ζ* (= *σδ*) the *former* is ejected: *φραζ*, *φραδ*.

c) But a strengthened root in *ζ* has sometimes arisen from a short root ending in *γ*: *οἰμωζ*, *οἰμωγ*.

d) *Σσ*, *ττ*, are mostly strengthened roots from short roots that end in a *K-sound* (*κ*, *γ*, or *χ*): but sometimes from roots that end in a *T-sound*: *πρασσ*, *πραγ*. *φρισσ*, *φρικ*. *πτυσσ*, *πτυχ*.—*ἔρεσσ*, *ἔρετ*. *κορυσσ*, *κορυθ*.

236. In the Active Voice, *liquid* verbs have only what is called the *Second Future*. It is formed by adding *ω* to the short root.

237. The *Aorist Act.* of liquid verbs is without *σ*: it lengthens the vowel of the Future; and for that purpose changes

ε into ει } *σπερῶ*, *ἔσπειρα*  
 α into η } *φανῶ*, *ἔφηνα*.\*

PRESENT.	FUTURE.	AORIST.
σφάλλ-ω, <i>to trip up</i>	σφᾶλ-ῶ	ἔ-σφηλ-α
φαίν-ω, <i>to show</i>	φᾶν-ῶ	ἔ-φην-α
μέν-ω, <i>to remain</i>	μεν-ῶ	ἔ-μειν-α
σπείρω, <i>sow</i>	σπερ-ῶ	ἔ-σπειρ-α
τίλλ-ω, <i>to pluck</i>	τῖλ-ῶ	ἔ-τῖλ-α
ἀμύν-ω, <i>to defend</i>	ᾠμύν-ῶ	ἦμύν-α.

\* But the following take *Aor. 1.* in *ανα*:—

a) All in *ραίνω*, *ιαίνω* (except *τετραίνω*, *μιαίνω*).

b) *ἰσχναίνω*, *κερδαίνω*, *κοιλαίνω*, *λευκαίνω*, *ὀργαίνω*, *πεπαίνω*.

c) *σημαίνω*, *σαίνω*, have *-ηνα* or *-ᾶνα*. *καθαίρω* has *-ηρα*, or *-αρα*.



The terminations of the *Future of liquid verbs* are ᾠ, εῖς, εἶ | οὔμεν, εἴτε, οὔσι(ν) | εἶπον, εἶπον.

238. *Τί ποιῶ* = *What am I to do? what shall I do?* (called the 'deliberative subjunctive.')

239. *Οὐ μὴ* with *Fut.* and *Aor. Subj.*]

a) *Οὐ μὴ γράψῃς*; (cum interrogatione), *Will you not not-write? = 'don't write:.' 'don't write, I tell you.'*

b) Thus *οὐ μὴ*, used interrogatively with the *Second Person* of the *Future*, is virtually a *strong prohibition*: but *without interrogation* it is (with any *Person* of the *Future* or (more commonly) the *Subjunctive* of the *Aorist*) a *strong denial*:

*οὐ μὴ γράψω* (*fut.*),                    -εις, -ει, &c. } *I (you, he) will*  
*οὐ μὴ γράψῃς* (*aor. subj.*), -ης, -η, &c. } *not write.*

c) The last idiom is explained by an ellipse of *δέος ἐστὶ* (*metus est*) or *δεινόν ἐστι* (*verendum est*). So that *οὐ μὴ γράψῃς*, or *γράψῃς* = *οὐ* (*δέος ἐστὶ*) *μὴ γράψῃς* or *γράψῃς*, [*there is no fear lest*] *you should write* = *you will certainly not write.*

d) Sometimes instead of the simple *οὐ μὴ*, there is a *compound* of one or both (e. g. *οὔτοι, οὐδεῖς, οὔποτε* · *μηδεῖς, μήποτε*). Render as if it were *οὐ μὴ*, adding the *additional force* of the *compound*.

## 240. VOCABULARY 25.

To sow, σπείρ-ειν.

To wait, and (like manere) to wait for (a person, acc.) μέν-ειν.

To distribute, allot, νέμ-ειν.

To gain, κερδαίν-ειν.

To reap (a harvest), gather fruit, &c. θερίζ-ειν.

To fear, δέιδ-ειν.

To insult, ὑβρίζ-ειν.

To scoff, jeer at, σκώπτ-ειν.

To talk nonsense, ληρέιν (= εἰν.)

Laid waste, (of cities, &c.) ruined, ἀνάσταντος, ον.

To disagree (lit. to sound differently), to dissent, to make a different statement, διαφωνεῖν (= εἰν.)

What kind of, ποῖος, ποῖα, ποῖον (qualis). Ποῖός τις has nearly the same force, but adds a notion of *indefinite magnitude* to it.

Assuredly not, οὔτοι (non sane).

Who in the world? τίς ποτε; (= quis quidem.)

More, πλείων, (compar. adj.)

*Exercise 30.*

(Learn τίς, τὶς, Paradigms 37, 38.)

241. a) *Translate into English.*

1. Ταῦτα ποιῶν, οὐ μὴ δέισης τοὺς πολεμίους. 2. Οὐ-  
τοι σ' Ἀχαιῶν μή τις ὑβρίσῃ. 3. Οὐ μὴ σκώψῃς; 4.  
Οὐ μὴ ληρήσεις; 5. Οὐ μὴ σε κρύψω<sup>a</sup> ταῦτα. 6. Τοὺς  
πονηροὺς οὐ μήποτε βελτίους ποιήσετε. 7. Δέκα ἔτη  
μείναντες Ἀχαιοὶ τὴν Τροίαν ἀνάστατον ἐποίησαν. 8.  
Μενοῦμεν αὐτούς. 9. Τῇ ὁμολογίᾳ πότερον<sup>d</sup> ἐμμενοῦμεν  
ἢ διαφωνήσομεν; 10. Ποῖόν τινα ἐλπίζεις καρπὸν ὧν<sup>b</sup>  
ἔσπειρας θερῖσειν; 11. Ἄλλων σπειράντων καὶ φυτευ-  
σάντων, τὸν καρπὸν ὑμεῖς ἐθερίσατε. 12. Ἄρ' οὐχ<sup>c</sup> οἱ  
θεοὶ πολλοῖς ἀγαθοῖς δυστυχίας τε καὶ βίον κακὸν ἔνει-  
μαν; 13. Τί ποιῶμεν; 14. Πότερον<sup>d</sup> κερδανούσιν οἱ  
κακοὶ τοιαῦτα ποιήσαντες, ἢ οὐ; 15. Οἱ φιλοκερδεῖς  
ἐπιδυμούσιν ἄρχειν, ἵνα πλείω<sup>e</sup> κερδαίνωσι.

<sup>a</sup> K. 280. 4.      <sup>b</sup> Gen. pl. of ὅς, *qui* (Pdm. 49): καρπὸν . . . ὧν  
= καρπὸν . . . τούτων, ᾧ; the relative being put in the case of the  
antecedent τούτων (= *eorum*) by attraction.      <sup>c</sup> ἄρ' οὐ or ἄρ' οὐχ.

<sup>d</sup> πότερον — ἢ.      <sup>e</sup> for πλείονα, neut. plur. (*more things* = ) *more*.  
Pdm. 12.

b) *Translate into Greek.*

1. What am I to do? 2. They will not remove  
him from his command. 3. Did they remove him from  
his magistracy, or not? 4. Who in-the-world will re-  
move them from their command? 5. He will not reap  
the fruit of what<sup>f</sup> he sowed. 6. Who in-the-world will  
sow on<sup>25</sup> rocks and stones? 7. Will you sow on<sup>25</sup> the  
water? [°No.]<sup>g</sup> 8. What am I to say? 9. Will you  
abide-by your oaths, or not?<sup>h</sup>

<sup>f</sup> ὧν by attraction for ᾧ. 910.<sup>g</sup> ἄρα μή.<sup>h</sup> πότερον . . . ἢ.

## LESSON XXXIII.

*The Tenses.*

242. The *Tenses* are divided into *principal* and *historical* tenses.

*Principal Tenses.**Historical Tenses.*

PRESENT.

IMPERFECT.

PERFECT.

PLUPERFECT.

FUTURE.

AORIST.

243. After *ἵνα*, *ὅπως*, *ὥς* (= *ut*), '*that*,' '*in order that*,' the Subjunctive answers to the Latin *Present Subjunctive*,\* and follows the *principal tenses*. (See 229.)

*Μὴ κλέπτ-ε*, *do not steal* (forbids stealing generally).

*Μὴ κλέψ-ῃς τοῦτο*, *do not steal this* (forbids stealing in a particular instance).

244. As a general rule, in *prohibitions* with *μή*, the *Imperative* of the *Present* is used, or the *Subjunctive* of the *Aorist*. The *Present Imperative* is used in *general precepts*, and whenever the *action forbidden* is considered as *continuing* or *being repeated*.—The *Subjunctive* of the *Aorist* (whether with *μή*, or after *ἵνα*, &c.) does not denote *past time* (like the *Indicative* of the *Aorist*), but a *single definite action*; an *action done once*, without *any reference to duration* or *repetition*.† Cf. 229.

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\* The *present subjunctive* denotes *continuance* or *repetition*.

† Such an action (as has been observed in 229) may *have duration* (even *necessarily*), but then the *Aorist Subj.* considers it as *one action*, without any reference to this (necessary) *duration*.



## 245. VOCABULARY 26.

To reproach, *ὀνειδίζ-ειν*.

Calamity, misfortune, *συμφορά*,  
*ἄς, ἥ*.

To blot out, expunge, *ἐξαλείφ-ειν*.

To cut off, *ἐκκόπτ-ειν*.

A vexatious information, *συκοφαντία*, *ας, ἥ*.

Nourishment, food, *τροφή*, *ἡς, ἥ*  
(*τρέφ-ειν*, *nutrire*).

Juice, *χυμός*, *οὔ, ὁ* (*χέω*, *fundo*).

Experience, *ἐμπειρία*, *ας, ἥ*.

Strength, *ἰσχύς*, *ἰσχύ-ος, ἥ*.

To be strong, to avail, *ἰσχύ-ειν*  
(*valere*).

To diversify, to relieve, to deco-  
rate, *ποικίλλ-ειν*.

Wall of a house, *τεῖχος*, *ου, ὁ* (= *paries*).

I am here, *πάρεμι*.

Spirit, *εὐψυχία*, *ας, ἥ*.

Being lifted up (= with pride,  
with exultation), *ἐπαιρομένος*,  
*η, ου* (participle).

Capable of being taught, that can  
be taught, *διδακτός*, *ἥ, ὅν* : also  
*ός, ὄν*.

To grudge, to envy, *φθονεῖν* (= *-εῖν*).

Unseen, invisible, *ἀόρατος*, *ου*.

The future, what is to be, *τὸ μέλ-  
λον* (= *quod futurum est*).

(Eng.) To reproach a man with any thing.

(Greek.) To reproach any thing to a man, (*ὀνειδίζειν τί τινα* :  
cf. *exprobrare alicui paupertatem*, &c.)

## Exercise 31.

## 246. a) Translate into English.

1. Μηδενὶ συμφορὰν ὀνειδίσῃς· κοινὴ γὰρ ἡ τύχη, καὶ τὸ μέλλον ἀόρατον. 2. Ἐξαλείψομεν τὸν νόμον, ἵνα τὰς συκοφαντίας ἐκκόψωμεν. 3. Ἡ μέλιττα χρῆται<sup>a</sup> τροφῇ οὐδεμίᾳ ἀλλ' ἢ<sup>b</sup> τῇ γλυκύν ἐχούσῃ χυμόν. 4. Μὴ ποιήσῃς τοῦτο. 5. Τὸν δῆμον μὴ ἀπολύσητε. 6. Ἀνεὺ εὐψυχίας οὐδεμίᾳ τέχνῃ πρὸς τοὺς κινδύνους ἰσχύει. 7. Μὴ τοῖς ἐξ Εὐβοίας καὶ Σπάρτης λίθοις τοὺς τοίχους ποίκιλλε. 8. Ὅταν λέγῃς ἐπαιρόμενος, ὅτι<sup>c</sup> ἵππον καλὸν ἔχω, ἡλίθιος εἶ. 9. Εἰ ἔχεις<sup>d</sup> ἡμῖν ἐπιδείξαι<sup>e</sup> ὥς διδακτὸν ἐστὶν ἡ ἀρετὴ, μὴ φθονήσῃς ἀλλὰ ἐπίδειξον.<sup>e</sup>

<sup>a</sup> = *χρά-εται*, from *χρῆσθαι* (= *χρά-εσθαι*), *uti*, which contracts *ae* into *η* instead of *a*. It governs the *dat.* : *χρῆσθαι τροφῇ* (literally) (*cibo uti* =) to take (any) food.

<sup>b</sup> ἀλλ' ἢ (literally 'but than')

= *nisi* or *præter* after οὐδέις ἄλλος, or οὐδέις only. <sup>ε</sup> ὅτι (*that*) precedes the *quoted* words of another person, and is then not to be translated. <sup>δ</sup> have = *have it in your power; can.* <sup>ε</sup> ἐπιδείξον is *Imper. Aorist* (2nd person), and ἐπιδείξαι, *Infin. Aorist* of ἐπιδεικνύναι, *to show; to prove.*

b) *Translate into Greek.*

1. Do not wonder-at the strength of the giant. 2. Do not reproach the just man with the misfortunes • sent from the gods. 3. Do not admire external<sup>†</sup> goods. 4. The soldier's spirit will avail against<sup>‡</sup> dangers. 5. The arts of the general availed nothing against the spirit and experience of the enemy. 6. I am here to remove (*say*: 'that I may remove') them from their command.

<sup>†</sup> ὁ (ῆ, τό) ἔξω = *external.* ἔξω, adv. *without; outwardly.*

## LESSON XXXIV.

### *Optative of Present and Aorist.*

247. In these tenses, the Optative (like the *other moods*) drops the augment of the *Indicative*.

	Subjunctive.	Optative.	Infin.
PRESENT	ω    ης    η ωμεν   ητε   ωσι ητον   ητον	οιμι   οισ    οι οιμεν   οιτε   οιεν οιτον   οίτην	ειν
AORIST	(as Present)	αιμι    αισ    αι αιμεν   αιτε   αιεν αιτον   αίτην	αι*

248. Besides the *Aorist Optative* in αιμι, another is in use (called the *Æolic Aorist*) in εια. In the *second* and *third sing.* and *third plur.* this is far more common than the other form.—ειας, ειε.—plur. ειαν.

\* *With accent on penult.*

## 249. EXAMPLES.

PRESENT.				AORIST.			
Subjunctive.		Optative.		Subjunctive.		Optative.	
λύ-ω	λύ-οιμι	λύ-σω	λύ-σαιμι				
λύ-ῃς	λύ-οις	λύ-σῃς	λύ-σαις (λύ-σειας)				
λύ-ῃ	λύ-οι	λύ-σῃ	λύ-σαι (λύ-σειε[ν])				
λύ-ωμεν	λύ-οιμεν	λύ-σωμεν	λύ-σαιμεν				
λύ-ῃτε	λύ-οιτε	λύ-σῃτε	λύ-σαιτε				
λύ-ωσι(ν)	λύ-οιεν	λύ-σωσι(ν)	λύ-σαιεν (λύ-σειαν)				
λύ-ητον	λύ-οιτον	λύ-σῃτον	λύ-σαιτον				
λύ-ητον	λυ-οίτην	λύ-σῃτον	λυ-σαίτην				


  

Subjunctive.				Optative.			
PRESENT.							
So,	τύπτ-ω,	ῃς,	ῃ, &c.	τύπτ-οιμι,	οις,	οι, &c.	
	λέγ-ω,	ῃς,	ῃ, &c.	λέγ-οιμι,	οις,	οι, &c.	
	πείθ-ω,	ῃς,	ῃ, &c.	πείθ-οιμι,	οις,	οι, &c.	
	θανμάζ-ω,	ῃς,	ῃ, &c.	θανμάζ-οιμι,	οις,	οι, &c.	
AORIST.							
	τύψ-ω,	ῃς,	ῃ, &c.	τύψ-αιμι,	αις,	αι, &c.	
	λέξ-ω,	ῃς,	ῃ, &c.	λέξ-αιμι,	αις,	αι, &c.	
	πείσ-ω,	ῃς,	ῃ, &c.	πείσ-αιμι,	αις,	αι, &c.	
	θανμάσ-ω,	ῃς,	ῃ, &c.	θανμάσ-αιμι,	αις,	αι, &c.	
	τιμήσ-ω,	ῃς,	ῃ, &c.	τιμήσ-αιμι,	αις,	αι, &c.	

(Opt. Aor. also τύψ-εια, ᾶς &c. λέξ-εια, ας, &c.)

250. a) In the *Optative* (as in the *Subjunctive*, 244), the *Present* refers to a *continued* or *repeated* action ; the *Aorist* to a *single*, *definite* one.

b) The *Optative* (like the Latin *Imperfect Subjunctive*) follows *ἵνα*; *ὅπως*, *ὥς* (= *ut*) when they depend on an *historical* tense (242).

c)  *ἵνα*, *ὅπως*, *ὥς* are followed by *μή* (not *οὐ*), *μηδεῖς* (not *οὐδεῖς*), &c.

## 251. VOCABULARY 27.

Talked about every-where, περιβό-  
ητος, ον : περιβόητον εἶναι, to  
be the common talk.

Quietness, rest, ἡσυχία, ας, ἡ :  
ἡσυχίαν ἄγειν, to keep quiet.

Recompense, punishment, τιμωρία,  
ας, ἡ.

Act of impiety, an impiety, ἀσεβή-  
μα, ἀσεβήματ-ος, τό.

Manifest, evident, δηλός, η, ον.



Place, τόπος, ου, ὁ.

Destitute of, ἐρῆμος, η, ου (with gen.): it may be translated 'without.'

Possessing a right, κύριος, α, ου: κύριός εἰμι ποιεῖν τι, I have the right to do any thing.

Windy, full of wind, ὑπηνέμιος, ου: ὑπηνέμιον ὠόν, a wind-egg, which produces no chicken.

Yesterday, χθές (adv. cras).

Lycurgus, Λυκοῦργος, ου, ὁ.

To bid, tell, order, κελεύ-ειν.

To remain (in a country, &c.), καταμέν-ειν.

Hither, here (= hither), δεῦρο.

To perceive, to discover, κατανοεῖν (= -έειν).

To be present, παρεῖναι (Imperf. παρῆν, ἦς, ἦ, ἡμεν, ἦτε, ἦσαν, ἦτον, ἦτην. Partic. παρών, οὔσα, ὄν. Gen. παρόντος, &c.).

To call, καλεῖν (= -έειν): fut. and aor. with ε, not η: καλέσω; ἐκάλεσα.

Dinner, δείπνον, ου, τό: καλεῖν ἐπὶ δείπνον, to invite to dinner.

To hope, ἐλπίζ-ειν.

To commit a fault, sin, ἀμαρτάν-ειν.

To seek, to look for, ζητεῖν (= -έειν).

## 252. PARADIGMS.

PRESENT.—Εἰμί, <i>I am.</i>									
Indicative.				Subjunctive.			Optative.		
S.	εἰμί	εἶ	ἐστί(ν)	ᾧ	ῆς	ῆ	εἶην	εἶης	εἶη
P.	ἐσμέν	ἐστέ	εἰσί(ν)	ᾧμεν	ῆτε	ᾧσι(ν)	εἶημεν	εἶητε	εἶησαν and εἶεν
D.	ἐστόν ἐστόν			ῆτον ῆτον			εἶητον εἶητην		

IMPERFECT.—Ἦν, <i>I was.</i>							
Sing.			Plur.			Dual.	
ῆν	ῆσα	ῆν	ῆμεν	ῆτε	ῆσαν	ῆστον	ῆστην
			or ῆστε			or ῆτον or ῆτην	

## Exercise 32.

(Learn Paradigms 41, 42, 43, 45.)

253. a) Translate into English.

1. Ἐγὼ τότε, ἵνα μὴ περιβόητος εἶην, ἡσυχίαν ἤγον.
2. Ἡ ψυχὴ ἡγείται τιμωρίαν οἱ (= sibi) ἥξειν τῶν ἀσεβημάτων.
3. Μένων ὁ Θετταλὸς δῆλός ἐστιν<sup>48</sup> ἐπιδυμῶν<sup>a</sup> ἄρχειν, ὅπως πλείω<sup>b</sup> λαμβάνη.
4. Μένων ὁ Θετταλὸς δῆλος ἦν ἐπιδυμῶν τιμᾶσθαι,<sup>c</sup> ἵνα πλείω κερ-

δαίνοι. 5. Σεύθης πέμπει τὸν ἑαυτοῦ ἑρμηνέα πρὸς Ξενοφῶντα, κελεύων αὐτὸν καταμεῖναι<sup>d</sup> παρ' ἑαυτῷ χιλήους ὀπλίτας ἔχοντα.<sup>49</sup> 6. Οἱ πέρδικες οὐκ ἐν τῷ αὐτῷ τίκτουσι καὶ ἐπιάζουσι, ἵνα μή τις κατανοήσῃ τὸν τόπον. 7. Λυκοῦργος, ὅπως μὴ ἔρημοί ποτε<sup>e</sup> οἱ παῖδες εἶεν ἄρχοντος, ἐποίησε τὸν ἀεὶ παρόντα τῶν πολιτῶν<sup>f</sup> κύριον εἶναι κολάζειν, εἴ τι<sup>g</sup> ἁμαρτάνοιεν. 8. Ὡς Ἀριστόδημε, καὶ χθρὲς ἐζήτουν<sup>h</sup> σε, ἵνα καλέσαιμι δεῦρ' ἐπὶ δεῖπνον. 9. Ἄπερ (Pdm. 49) αὐτοὶ σφᾶς αὐτοὺς οὐκ ἔπεισαν, ὑμᾶς ἐλπίζουσι πείσειν (*fut. infin.*). 10. Παρήσαν καὶ οἱ ῥήτορες ἵνα τὸν δῆμον τοῖς σοφοῖς λόγοις πείσειαν.

<sup>a</sup> = ἐπιθυμέ-ων, pres. particip. (*nom. m.*) <sup>b</sup> Note 7. <sup>c</sup> = τιμά-εσθαι, to be honoured. <sup>d</sup> to remain (Aor. Infin.): παρά (*by*) here = with. <sup>e</sup> ποτέ (*ever*), indefinite, is enclitic. ἔρημος, gen. <sup>f</sup> τὸν τῶν πολιτῶν ἀεὶ παρόντα = *illum ex civibus, qui quovis tempore præsens esset*. In this way ἀεὶ (*semper*) = *at any given time*. Hence ὁ ἀεὶ παρὼν τῶν πολιτῶν = *any citizen who happened to be present at the time*. <sup>g</sup> Neut. of τίς. ἁμαρτάνειν τι = *to commit any fault*. <sup>h</sup> = ἐζήτε-ον.

### b) Translate into Greek.

1. They expunged the law, that they might cut-off the vexatious-informations. 2. The young-man is admiring *his* (own) horse. 3. The boy evidently admires<sup>48</sup> the Hoplite. 4. The orators had evidently not persuaded even themselves. 5. The orator was-there, that he might persuade the people of the Athenians. 6. The generals were-there, that they might sharpen the passions of the people. 7. The peacocks lay wind-eggs. 8. Who saw the men from the Piræus? 9. Most men (*say*: 'the most of men') love honors and honorary-privileges.

## LESSON XXXV.

*Some of the Passive Tenses.*

## 254. Passive.

<i>Present.</i>	<i>Imperfect.</i>	<i>Future.</i>	<i>Aorist.</i>
ομαι	όμεν	θήσομαι	θην

255. The Imperfect and Aorist take the augment; the terminations beginning with  $\vartheta$  will affect the final consonant of a *mute root*, because  $\vartheta$  when two mutes come together, they must be of the same order of breathing (i. e. both *smooth* mutes, both *middle*, or both *aspirate*). Hence to retain the  $\vartheta$ , we must change the *final consonant* of the root (called the *characteristic*) into the corresponding aspirate. Thus

any *p*-sound with  $\vartheta$  =  $\phi\vartheta$ ,

any *k*-sound with  $\vartheta$  =  $\chi\vartheta$ .

256. Hence, (a)  $\tau\rho\iota\beta\text{-}\vartheta\acute{\eta}\sigma\omicron\mu\alpha\iota$  =  $\tau\rho\iota\phi\vartheta\acute{\eta}\sigma\omicron\mu\alpha\iota$  :  $\pi\epsilon\mu\pi\text{-}\vartheta\acute{\eta}\sigma\omicron\mu\alpha\iota$  =  $\pi\epsilon\mu\phi\vartheta\acute{\eta}\sigma\omicron\mu\alpha\iota$ .— $\text{Ἀλειφ-}\vartheta\acute{\eta}\sigma\omicron\mu\alpha\iota$  requires no change.

b)  $\Pi\lambda\epsilon\kappa\text{-}\vartheta\acute{\eta}\sigma\omicron\mu\alpha\iota$  =  $\Pi\lambda\epsilon\chi\text{-}\vartheta\acute{\eta}\sigma\omicron\mu\alpha\iota$  :  $\phi\lambda\epsilon\gamma\text{-}\vartheta\acute{\eta}\sigma\omicron\mu\alpha\iota$  =  $\phi\lambda\epsilon\chi\text{-}\vartheta\acute{\eta}\sigma\omicron\mu\alpha\iota$ .— $\text{Βρεχ-}\vartheta\acute{\eta}\sigma\omicron\mu\alpha\iota$  requires no change.

c) A *t*-sound before  $\vartheta$  is changed into *s*. Hence  $\psi\epsilon\upsilon\delta\text{-}\vartheta\acute{\eta}\sigma\omicron\mu\alpha\iota$  =  $\psi\epsilon\upsilon\sigma\text{-}\vartheta\acute{\eta}\sigma\omicron\mu\alpha\iota$  :  $\pi\epsilon\iota\vartheta\text{-}\vartheta\acute{\eta}\sigma\omicron\mu\alpha\iota$ ,  $\pi\epsilon\iota\sigma\text{-}\vartheta\acute{\eta}\sigma\omicron\mu\alpha\iota$ .

257. a) Verbs whose root ends in  $\pi\tau$ ,  $\kappa\tau$ ,  $\zeta$ ,  $\sigma\sigma$ ,  $\tau\tau$ , are lengthened forms from simpler roots. The final consonant of that *simpler root* is called the *true characteristic*.

b) The true characteristic of verbs in  $\pi\tau$  is a *p*-sound ( $\pi$ ,  $\beta$ , or  $\phi$ ).

c) The true characteristic of verbs in  $\kappa\tau$  is a *k*-sound ( $\kappa$ ,  $\gamma$ , or  $\chi$ ).

d) The true characteristic of verbs in  $\zeta$  is *usually*  $\delta$  (a *t*-sound) : but sometimes a *k*-sound (235. 2. c).

e) The true characteristic of verbs in  $\sigma\sigma$ ,  $\tau\tau$ , is *usu-*



ally a *k*-sound : but sometimes a *t*-sound (235. 2. *d*).—Hence

258. *a*) Verbs in *πτ* follow the *p*-sounds, and have fut. and aor. *φ-θησομαι, φ-θην*.

*b*) Verbs in *κτ*, and usually those in *σσ, ττ*, follow the *k*-sounds, and have *χ-θησομαι, χ-θην*.

*c*) Verbs in *ζ* usually follow the *t*-sounds, and have *σ-θησομαι, σ-θην*.

*d*) Verbs in *αω, εω, οω*, lengthen the characteristic vowel, as in the Future Active, by (usually) changing *α, ε, ο*, into *η, η, ω*, respectively.

### 259. EXAMPLES.

	Present.	Imperfect.	Future.	Aorist.
<i>p</i> -sounds	<i>τρίβ-ομαι</i>	<i>ἐ-τριβ-όμην</i>	<i>τριφ-θήσομαι</i>	<i>ἐ-τρίφ-θην</i>
	<i>πέμπ-ομαι</i>	<i>ἐ-πεμπ-όμην</i>	<i>πεμφ-θήσομαι</i>	<i>ἐ-πέμφ-θην</i>
	<i>τύπτ-ομαι</i>	<i>ἐ-τυπτ-όμην</i>	<i>τυφ-θήσομαι</i>	<i>ἐ-τύφ-θην</i>
<i>k</i> -sounds	<i>πλέκ-ομαι</i>	<i>ἐ-πλεκ-όμην</i>	<i>πλεχ-θήσομαι</i>	<i>ἐ-πλέχ-θην</i>
	<i>λέγ-ομαι</i>	<i>ἐ-λεγ-όμην</i>	<i>λεχ-θήσομαι</i>	<i>ἐ-λέχ-θην</i>
	<i>ἄρχ-ομαι</i>	<i>ἤρχ-όμην</i>	<i>ἄρχ-θήσομαι</i>	<i>ἤρχ-θην</i>
<i>t</i> -sounds	<i>ψεύδ-ομαι</i>	<i>ἐ-ψευδ-όμην</i>	<i>ψευσ-θήσομαι</i>	<i>ἐ-ψεύσ-θην</i>
	<i>πείθ-ομαι</i>	<i>ἐ-πειθ-όμην</i>	<i>πεισ-θήσομαι</i>	<i>ἐ-πέισ-θην</i>
<i>ζ.</i>	<i>θαυμάζ-ομαι</i>	<i>ἐ-θαυμαζ-όμην</i>	<i>θαυμασ-θήσομαι</i>	<i>ἐ-θαυμάσ-θην</i>
<i>σσ, ττ</i>	<i>τάσσ-ομαι</i>	<i>ἐ-τασσ-όμην</i>	<i>ταχ-θήσομαι</i>	<i>ἐ-τάχ-θην</i>
	<i>τάττ-ομαι</i>	<i>ἐ-ταττ-όμην</i>		

### 260. Pure Verbs :

<i>φιλέ-ω</i>	<i>φιλοῦμαι</i> *	<i>ἐ-φιλούμην</i>	<i>φιλη-θήσομαι</i>	<i>ἐ-φιλῆ-θην</i>
<i>τιμά-ω</i>	<i>τιμῶμαι</i> †	<i>ἐ-τιμώμην</i>	<i>τιμη-θήσομαι</i>	<i>ἐ-τιμή-θην</i>
<i>δουλό-ω</i>	<i>δουλοῦμαι</i> ‡	<i>ἐ-δουλούμην</i>	<i>δουλω-θήσομαι</i>	<i>ἐ-δουλώ-θην</i>
<i>λύω</i>	<i>λύομαι</i>	<i>ἐ-λυ-όμην</i>	<i>λυ-θήσομαι</i>	<i>ἐ-λύ-θην</i>

261. NOTE. The verbs whose characteristic is a *liquid*, have more peculiarities, and will be treated of separately.

262. Terminations : *ομαι*, both in *Present* and *Fut.*, as in Pres. of deponent verbs (*η, εται, &c.*). Cf. 151.

\* = *φιλέ-ομαι, ἐ-φιλε-όμην*.

† = *τιμά-ομαι, ἐ-τιμα-όμην*.

‡ = *δουλό-ομαι, ἐ-δουλο-όμην*.

IMPERF. ὀμην, ου, ετο	ὀμεθα, εσθε, οντο	ὀμεθον, εσθον, ἐσθην
AOR. ην, ης, η	ημεν, ητε, ησαν	ητον, ήτην

263. NOTE. The other persons of the *contracted* forms (ούμην, ώμην) will not be used at present.

264. The terminations of the participles are :

*Pres.*      *Fut.*      *Aor.*

όμενος    θησόμενος    θείς (*cum acuto*)

(θης-)ό-μενος, -μένη, -μενον, regular

-θείς, -θείσα, -θέν, G. -θέντος, &c. (Pdm. 34.)

265. On the *augment* of verbs compounded with a *preposition*.

a) The general rule is, that the *augment follows the preposition*.

b) The final vowel of the prepositions that end in a vowel, is elided, except in *περί* and *πρό*. *Προ-ε* is often changed by what is called *crasis* [Note 11] into *προῦ* (the breathing being marked over the *υ*): ἀπο-βάλλω, ἀπο-έ-βαλλον: but *περι-βάλλω*, *περι-έ-βαλλον*, *προ-βάλλω*, *προ-έ-βαλλον* = *προῦ-βαλλον*.

c) The prepositions *ἐν*, *σύν*, have often undergone a change by being *assimilated* to the initial consonant of the verb according to the following laws:

*ν* before a *p*-sound, or *ψ*, becomes *μ*.

*ν* before a *k*-sound, or *ξ*, becomes *γ*.

*ν* before a liquid becomes that liquid.

266. When *ἐν*, *σύν*, have been thus *assimilated*, they will resume their *natural* form before *ε*.

	(by assimilation)	(Imperf.)
ἐν-βάλλω	= ἐμ-βάλλω	ἐν-έ-βαλλον
συν-βάλλω	= συμ-βάλλω	συν-έ-βαλλον
ἐν-κλείω	= ἐγ-κλείω	ἐν-έ-κλειον
ἐν-χέω	= ἐγ-χέω	ἐν-έ-χεον
ἐν-μένω	= ἐμ-μένω	ἐν-έ-μενον
ἐν-λείπω	= ἐλ-λείπω	ἐν-έ-λειπον.

d) 'Εκ will become ἐξ before a vowel : ἐκ-βάλλ-ω, ἐξ-έ-βαλλον.

## 267. VOCABULARY 28.

To educate, παιδεύ-ειν.

Mars's hill, the hill of the Areopagus, Ἄρειος πάγος (Ἄρειος = Martius).

Kindly, εὐμενῶς.

To receive, ὑποδέχ-εσθαι.

To worst, κακίζ-ειν.

The Mede (= Xerxes), ὁ Μῆδος.

Retreat, ἀναχώρησις, εὖς, ἡ.

Circuit (of walls, &c.), περίβολος, ου, ὁ.

Every-where, on all sides, πανταχῇ (or χῇ).

To carry farther out, to extend, ἐξάγ-ειν.

To send down (to a country nearer the coast), καταπέμπ-ειν.

Satrap, σατράπης, ου, ὁ.

To torture, put to the rack, βασανίζ-ειν : (βάσανος, touch-stone, test ; torture.)

Marriage, γάμος, ου, ὁ.

To keep silence, hold one's tongue, σιωπᾶν (= αἶν).

To dissolve, to destroy (i. e. a form of government), καταλύ-ειν.

Democracy, δημοκρατία, ας, ἡ.

Oligarchy, ὀλιγαρχία, ας, ἡ.

To slay, to murder, φονεύ-ειν.

Tyrant, τύραννος, ου, ὁ. (In the Greek sense, one who ruled by his own will, not by law ; usually after having obtained absolute power in a state that ought to be free.)

Teacher, διδάσκαλος, ου, ὁ.

To be tempest-tossed, to be tossed by a storm, χειμάζ-εσθαι.

To put in at, land at, προσμίσγ-ειν (with dat.).

Tarentum, Τάρας, -αντος, ὁ.

More quickly, more easily, ῥᾶπτον.

To acquit, ἀπολύ-ειν.

## Exercise 33.

268. a) Translate into English.

1. Ὁ Κῦρος ἐπαιδεύθη ἐν τοῖς Περσῶν νόμοις. 2. Ἀπὸ τοῦ Ἰλισσοῦ<sup>a</sup> λέγεται ὁ Βορέας τὴν Ὠρεΐθυιαν ἀρπάσαι<sup>b</sup> λέγεται αὖ καὶ ὁ λόγος, ὡς ἐξ Ἀρείου πάγου ἡρπάσθη. 3. Κακισθέντας ὑμᾶς οὐδεὶς εὐμενῶς ὑποδέξεται. 4. Μετὰ τὴν τοῦ Μῆδου ἀναχώρησιν μείζων ὁ περίβολος πανταχῇ ἐξήχθη<sup>c</sup> τῆς τῶν Ἀθηναίων πόλεως. 5. Κῦρος κατ-ε-πέμφθη ὑπὸ τοῦ πατρὸς σατράπης Λυδίας τε καὶ Φρυγίας καὶ Καππαδοκίας. 6. Ἀρ' οὐκ ἐβασανί-



σδησαν οἱ δοῦλοι ; 7. Τὴν ἐν Ἑρετρίᾳ ὀλιγαρχίαν τὴν τῶν ἱππέων Διαγόρας δὴ<sup>43</sup> κατέλυσεν ἀδικηθεὶς περὶ γάμον. 8. Ὁ κριτὴς ὑβρισθεὶς ὑπὸ τούτου οὐ σιωπᾷ. 9. Ὁ Ἑκτωρ ὑπὸ τοῦ Ἀχιλλέως ἐφονεύθη. 10. Τὸ ἀδελφὸν ὑπὸ τοῦ αὐτοῦ διδασκάλου ἐπαιδευθήτην. 11. Πολλὰι δημοκραταὶ ὑπὸ τῶν τυράννων κατελύθησαν. 12. Ψευσθήσομαι τῶν ἐλπίδων. 13. Ὁ Γύλιππος χεῖμασθεὶς ἐς τὰ μάλιστα<sup>d</sup> τῷ Τάραντι προσμίσγει. 14. Εἰ νυνὶ σοῦ<sup>e</sup> ἀκούσας ἐλθεῖν<sup>f</sup> πεισθήσομαι, πολὺ θάπτου ὑπ' αὐτοῦ καὶ πάλιν ἐλθεῖν πεισθήσομαι. 15. Οἱ τοῦ βιβλιοπώλου δοῦλοι ἐβασανίζοντο.

<sup>a</sup> The *Ilissus*, a river in Attica. For the fable of *Boreas* and *Orithyia*, see Keightley's *Mythol.* <sup>b</sup> = *to have carried off*.

<sup>c</sup> μείζων ἐξήχθη, lit. *was carried out larger*, i. e. *was carried further out*, and so became *larger*. Hence μείζων is a *proleptic* (= *anticipative*) predicate; as in μέγας ηὐξήθη ('*he was increased great*' =) *he grew great*.

<sup>d</sup> The adv. μάλιστα (= *maxime*) is here used *adverbially* with the article and *prep.* Translate, '*with extreme violence*,' '*most violently*.'

<sup>e</sup> σοῦ, gen. after ἀκούειν = *to listen to* (an adviser). <sup>f</sup> ἐλθεῖν, *to go*.

### b) Translate into Greek.

1. O slaves, you will be examined-by-torture. 2. His slaves having been examined-by-torture, he will be acquitted. 3. You were both taught by the same master. 4. You will all be insulted by these persons. 5. I will not be persuaded to do this.' 6. The Mede was disappointed of his expectation. 7. Gylippus, being seized by the wind, is carried-out to sea. 8. The garlands shall be woven. 9. The slaves of Xenophon were insulting the wise geometer. 10. We were all taught wisdom by the same teacher.

## LESSON XXXVI.

*Middle Voice.*

269. Besides the *Active* and *Passive Voices*, the Greek language has a *Middle Voice*, which denotes an action (1) *done* by the agent *to himself*; or (more commonly) one which (2) he *does for his own benefit*; or (3) *gets done for his own benefit*.

The relation, however, to *oneself* is often much more distant and obscure.

*Middle* verbs may be considered *Deponents*, when their *middle* force is so slight, that they appear to have the simple meaning of *active* verbs.

OBS. The *Middle Voice* does not belong to all the verbs that are capable of receiving the meanings just mentioned.—The pupil must never *assume* its existence without authority.

270. ☞ It is only for the *Futures* and *Aorists* that the *Middle Voice* has forms of its own. For the *Present*, *Imperfect*, *Perfect*, and *Pluperfect*, it does not differ *in form* from the *Passive*.

271. Such *Middle Verbs* as may be considered *Deponents*, are divided into

1. *Deponents Middle* = those with *Future* and *Aorist* of the *middle* form.
2. *Deponents Passive* = those whose *Aorist* is of the *passive* form; their *Future* is mostly of the *middle* form.

272. The terminations of the *Future* and *Aor. Middle* are (for all but *liquid* verbs: see 274):

	FUT.	AOR.
Indic.	σομαι	σάμην
Infin.	σεσθαι	σασθαι
Particip.	σόμενος	σάμενος

273. These terminations are appended like *σω, σα*, in the *Active* (141); the *Aor.* taking the augment (123, 124) in the *Indicative*, but not in the Moods and Participle.

μετα-πέμπομαι	μετα-πέμψομαι	μετ-ε-πεμψάμην
δέχομαι	δέξομαι	ἐ-δεξάμην
ἀλείφομαι	ἀλείψομαι	ἡλειψάμην
δουλό-ομαι	δουλώσομαι	ἐ-δουλωσάμην
λούομαι	λούσομαι	ἐ-λουσάμην

Both for *Act.* and *Mid.* *a* after any of the letters in *πει* (i. e. *ρ, ε, or ι*) is lengthened into *ā* (not *η*); but *χράομαι, χρήσομαι*, is an exception. *Ἀκροάομαι* makes *ἀκροάσομαι*.

274. Verbs whose roots end in a *liquid*, have for the terminations of the *Fut.* and *Aor. Mid.* *οὔμαι* and *άμην*, the *radical* vowel being shortened in the *Future* and lengthened in the *Aorist*, as in the *Active Voice* (237).

275. The terminations of the *Fut. Indic.* (except for *liquid* verbs) are the same as those of the *Present Indic.* (151).

IMPERF.	όμην	ου	ετο
	όμεθα	εσθε	οντο
	όμεθον	εσθον	έσθην
AOR.	(σ)άμην	(σ)ω	(σ)ατο
	(σ)άμεθα	(σ)ασθε	(σ)αντο
	(σ)άμεθον	(σ)ασθον	(σ)άσθην

276. The *Fut.* of the *liquid* verbs is :

οὔμαι	ἦ or εἶ	εἶται
οὔμεθα	εἶσθε	οὔνται
οὔμεθον	εἶσθον	εἶσθον



## 277. VOCABULARY 29.

(Learn ἐλυσόμεν. λύσομαι. ἐλυσάμεν. Paradigm 58.)

*Provide myself with, παρασκευάζομαι* (παρασκευάζ-ω, *to prepare, provide*).

*Enslave to myself, subjugate, δουλοῦμαι* (= δουλό-ομαι) : δουλώ τινα τῷ βασιλεῖ.

*To wage war* (from one's own resources, &c.), πόλεμον ποιεῖσαι : πόλεμον ποιεῖν = *to cause a war*.

*ποιεῖσαι*, 1) sibi facere ; 2) sibi faciendum curare ; 3) putare, credere ; e. g. in δεινὸν ποιεῖσαι, *to think it a terrible thing*.

*To make it for oneself* (i. e. in one's judgment) of less value than = *to think* any thing of less importance than, περὶ ἐλάττονος ποιεῖσαι τι.

(I give myself to taste =) *I taste* (of), gen. γεύομαι. Γεύειν = *to give another to taste*.

*I wash* (myself), λούομαι.

*To anoint myself, ἀλείφ-εσθαι*.

*To brighten, to polish, λαμπρύνειν* : λαμπρύν-εσθαι, *to polish* (any thing of one's own).

*To cease, leave off, παύ-εσθαι* (παύ-ω, *stop* another, *make to cease*).

*To begin* (to do any thing, i. e. by applying *my own* strength, &c.), ἀρχ-εσθαι.

*I advise a person, συμβουλεύω* τινί : *I consult with him, συμβουλεύομαι* τινι.

(Give counsel to myself =) *de-terminate, resolve, βουλεύομαι*.

(I make trial of myself =) *try, endeavor, πειράομαι*.

*I hide, conceal myself, ἀποκρύπτομαι* (ἐμαντόν, Plat.) : also, (nearly as in the Act.) *to hide, conceal*.

*To go through, relate, διηγέομαι*.

*To revenge myself on, to punish, τιμωρέομαι*.

*To serve in the field, to serve, to march, στρατεύομαι*.

*To strike, παί-ειν* : Mid. if to strike part of oneself.

*Thigh, μηρός, οὐ, ό.*

*Shield, ἀσπίς, ἀσπίδ-ος, ή.*

*Companion, ἐταῖρος, ου, ό.*

*To transgress, παραβαίν-ειν*.

*Jail, ἰστίον, ου, τό.*

*Rudder, πηδάλιον, ου, τό.*

*Pilot, κυβερνήτης, ου, ό.*


*To ward off, ἀμύν-ειν* : Mid. *to ward off from one's self* ; also *to revenge oneself* upon any body (acc. of person : *on account of or for* any thing, ὑπέρ τινος).

*To enjoin, to command, ἐντέλλ-εσθαι*.

*To rush, ὀρμᾶν* (= -άειν.)

(To show forth from oneself =) *to declare, ἀποφαίν-εσθαι*.

*I prepare, κατασκευάζ-ω* : *I prepare for myself = I build, I equip* (vessels), *κατασκευάζομαι*.

 (1) A middle verb may take a reflexive pronoun, ἐμαυτῶ, -όν, ἐαυτῶ, -όν, &c. (2) The *Active* may be used with the reflexive pron. : σφάττειν ἐαυτόν.

### Exercise 34.

#### 278. a) Translate into English.

1. Τελαμὼν ὁ Αἰακοῦ μεθ' Ἡρακλέους ἐπὶ Λαομέδοντα ἐστρατεύσατο. 2. Ὀλίγον<sup>a</sup> πρὸ τῶν Μηδικῶν<sup>b</sup> καὶ τοῦ Δαρείου θανάτου, ὃς μετὰ Καμβύσην Περσῶν ἐβασίλευσεν, οἱ περὶ τὴν Σικελίαν τύραννοι τριήρεις κατεσκευάσαντο. 3. Πρῶτον διηγήσασθαι βούλομαι τὰ πραχθέντα τῇ τελευταίᾳ ἡμέρᾳ.<sup>c</sup> 4. Οὐκ ἐγὼ σε ἀποκτενῶ, ἀλλ' ὁ τῆς πόλεως νόμος, ὃν σὺ παραβαίνων περὶ ἐλάττονος τῶν ἡδονῶν ἐποιήσω. 5. Οὐδὲν ἀποκρυψάμενος ἅπαντα διηγέσομαι ὑμῖν τὰ πεπραγμένα. 6. Πειράσομαι μεθ' ὑμῶν<sup>d</sup> τὸν ἄνδρα τιμωρήσασθαι. 7. Πάντες ἐλούσαντο. 8. Εἰς βαλανεῖον ἦκω λουσόμενος.<sup>50</sup> 9. Ταῦτ' ἀκούσας ὁ Κῦρος ἐπαίσατο τὸν μηρόν. 10. Ὁ Κῦρος πᾶσαν τὴν Ἀσίαν κατ-ε-στρέψατο. 11. Ἅγισ οὐκ ἐκ παρέργου<sup>e</sup> τὸν πόλεμον ἐποιήσατο. 12. Οἱ στρατιῶται ἐλαμπρύνοντο τὰς ἀσπίδας. 13. Ἐν τῷ ἔξω<sup>f</sup> δρόμῳ ἠλείφοντο ἐταῖροί τέ τινες αὐτοῦ καὶ αὐτός. 14. Οἱ πολῖται τοὺς πολεμίους ὑπὲρ πολλῶν ἀδικημάτων ἀμύνονται. 15. Ὁ στρατηγὸς τοῖς στρατιώταις ἐνετείλατο ἐπὶ τοὺς πολεμίους ὀρμῆσαι. 16. Ὁ κριτὴς τὴν γνώμην ἀπεφώνησε.

<sup>a</sup> a little.

<sup>b</sup> τὰ Μηδικά (*the Median affairs* ==) the Persian invasion.

<sup>c</sup> Dat. of time : ἐν is expressed when there is no adjective or other attributive.

<sup>d</sup> with you = with your assistance.

<sup>e</sup> ἐκ παρέργου ποιεῖσθαι, to make it a bye-business ; to treat it as a thing of little (or secondary) importance.

<sup>f</sup> ὁ ἔξω (= exterior), the outer.

#### b) Translate into Greek.

1. The enemy will march against our city. 2. We will deliberate about the safety of the citizens. 3. The

Greeks marched against the Persians. 4. All men wish to taste of honor. 5. The pilot provided himself with sails and rudders for his ship<sup>g</sup> that were good for nothing. 6. His companions having anointed-themselves are coming hither. 7. The Mede will not enslave Europe. 8. After he had washed,<sup>58</sup> the children were brought<sup>h</sup> to<sup>29</sup> him. 9. We will declare our opinions. 10. We revenged ourselves on the Lacedæmonians for their invasion of Attica.

<sup>g</sup> *ship, ναῦς*: see Irregular Substantives, Note 9. <sup>h</sup> *φέρειν* (ferre), *to bring* (= carry), has irreg. aor. pass. ἠνέχθην. See List VII., Pdm. 74.

## LESSON XXXVII.

*Av with Imperfect and Aorist of the Indicative.*

279. The particle *äv* has a *conditional* force (= *si forte*). With the *Imperfect Indicative* this particle is usually translated by '*would —;*' the *Aorist Indic.* by '*would have —.*'

280. But sometimes the *Imperfect* with *äv* is translated by '*would have —.*' This is when *continuance* or *repeated occurrence* at a past time is to be intimated.

ἐ-λῦ-ον *äv*, solverem (*I would loosen*).

ἐ-λῦσ-α *äv*, solvissem (*I would have loosened*).

1. εἰ ἐκέλευες, ἐποίουν *äv* (*si juberēs, facerem*), *if you ordered me, I would do it.*

2. εἰ ἐκέλευσας, ἐποίησα *äv* (*si jussisses, fecissem*), *if you had ordered me, I would have done it.*



3. εἰ μὴ ἐκέλευσας, οὐκ ἂν ἐποίησα (*nisi jussisses, non fecissem*), *if you had not ordered me, I would not have done it.*

OBS. (a) that the *Aor.* with εἰ is rendered by the *English Pluperfect*: (b) that 'not' with εἰ is μὴ.

On the place of ἄν, see Note 10.

### 281. VOCABULARY 30.

*To care for, κήδ-εσθαι.*

*To be on one's guard, φυλάττ-εσθαι (cavēre): ποιεῖν τι, I am on my guard against doing any thing; I am careful not to do it.*

*To deprive (acc. of person, gen. of thing), ἀποστερ-εῖν (= -έειν).*

*To hinder, κωλύ-ειν.*

*Consideration, reputation, dignity, ἀξίωμα, -ατος, τό.*

*To differ, διαφέρ-ειν: hence (to be distinguished favorably from =) to excel, to surpass (gen. of person, acc. of thing, or ἔν τινι).*

*Dreadful, terrible, δεινός, ἡ, όν.*

*To value, τιμᾶσθαι (= -άεσθαι): ἐτιμησάμην ἂν πρὸ πολλῶν χρημάτων, answers to our 'I would have given a great deal' (lit. 'would have valued beyond much money').*

*So large, τηλικούτος (tantus), Pdm. 52.*

*To be able, δύνασθαι (irreg. inf.) = posse, with adjectives of quantity (like multum, plus, minus, tantum valere, &c.), = 'to have much (more, so much) power.'*

*Sophist, σοφιστής, οὔ, ό.*

*To conquer, κρατ-εῖν (= -έειν), with gen.*

*To wall in, to wall round, τεχίζ-εσθαι: — ἔρυμα (lit. to wall round a stronghold =), to construct a fortified camp.*

*Brazier, coppersmith, χαλκοτόπος, οὔ, ό.*

*Worker in iron, blacksmith, σιδηρεύς, έως, ό.*

*Worker in leather, shoemaker, saddler, σκυτεύς, έως, ό.*

*To work, perform, ἐργάζ-εσθαι (= operari): it changes ε into ει in the augmented tenses.*

*Workshop, ἐργαστήριον, οὔ, τό.*  
*Carpenter, τέκτων, -ονος, ό.*

### Exercise 35.

282. a) *Translate into English.*

1. Εἴ τι ἐμοῦ ἐκήδου, οὐδενὸς ἂν οὕτως μ' ἀποστερεῖν ἐφυλάττου, ὥς ἀξιώματος καὶ τιμῆς. 2. Εἰ μὴ ὑμεῖς ἐκωλύετε, ἐπορευόμεθα ἂν ἐπὶ βασιλέα. 3. Εἰ

τὸ ἔχειν οὕτως, ὥσπερ τὸ λαμβάνειν, ἡδὺ ἦν, πολὺ ἂν διέφερον εὐδαιμονία οἱ πλούσιοι τῶν πενήτων. 4. Ὁ Θάνατος οὐδὲν δεινόν, ἐπεὶ<sup>a</sup> καὶ Σωκράτει ἂν ἐφαίνετο. 5. Ἐγὼ πρὸ πολλῶν ἂν χρημάτων ἐτιμῆσάμην τηλικούτον δύνασθαι τὴν φιλοσοφίαν, ὅσον οἱ σοφισταὶ λέγουσιν. 6. Εἰ μὴ μάχῃ ἐκράτησαν, τὸ ἔρῦμα τῷ στρατοπέδῳ οὐκ ἂν ἐτειχίσαντο. 7. Οἱ χαλκοτύποι καὶ οἱ τέκτονες καὶ οἱ σιδηρεῖς καὶ σκυτεῖς καὶ γραφεῖς πάντες πολεμικὰ ὅπλα κατεσκεύαζον· ὥστε τὴν πόλιν ὅντως ἡγήσῃ ἂν πολέμου ἐργαστήριον εἶναι. 8. Οἱ παῖδες πρὸς φιλοσοφίαν ἄριστα<sup>b</sup> ἐπαιδεύθησαν. 9. Κόννος ὁ Μητροβίου ἐμοῦ κάκιον<sup>b</sup> ἐπαιδεύθη. 10. Κλεόφαντος πολλὰ καὶ θυμαστά ἐίργάζετο, ἃ ὁ πατὴρ αὐτὸν ἐπαιδεύσατο.<sup>c</sup>

<sup>a</sup> ἐπεὶ, *since*; a conditional clause is implied: *since if it were so*; or, '*since otherwise*;' '*else*.'

<sup>b</sup> Neuter adj. ἄριστος, *best*; κακίων, *worse*. Neuter Adjectives are often used *adverbially*: the *plural* of the *superlative* is the more common; the singular of the *comparative*.

<sup>c</sup> The Middle Voice sometimes means to *get a thing done* (269, 3). Hence παιδεύεσθαι = *to have a person taught* (*erudendum curare*). The *Aor.* has here the force of *Pluperf.*

### b) Translate into Greek.

1. In this way (οὕτως) you would have been well trained to virtue. 2. Let them rejoice ° in being trained to virtue. 3. Let no one suppose you to say, that we ought to look to advantage, and not to what is just.<sup>d</sup> 4. If we had not been excellently trained-up to virtue, we should not ever have conquered our desires. 5. If these things were true, I should not hinder you.

<sup>d</sup> τὸ δίκαιον.

## LESSON XXXVIII.

283. *Moods of Present Pass. and Mid. First Aorist Middle.*


Indicative.	Imper.	Subjunc.	Optative.	Infinitive.	Participle.
Pres. λύ-ομαι	λύ-ου	λύ-ωμαι	λυ-οίμην	λύ-εσθαι	λυ-όμενος
Aor. ἐ-λυσ-άμην	λῦσ-αι	λῦσ-ωμαι	λυσ-αίμην	λῦσ-ασθαι	λυσ-άμενος

PRESENT.			
Indicative.	Imperative.	Subjunctive.	Optative.
S. λύ-ομαι		λύ-ωμαι	λυ-οίμην
λύ-ῃ	λύ-ου	λύ-ῃ	λύ-οιο
λύ-εται	λυ-έσθω	λύ-ῃται	λύ-οιτο
P. λυ-όμεθα		λυ-ώμεθα	λυ-οίμεθα
λύ-εσθε	λύ-εσθε	λύ-ῃσθε	λύ-οισθε
λύ-ονται	λυ-έσθωσαν or λυ-έσθων	λύ-ωνται	λύ-οιντο
D. λυ-όμεσθον		λυ-ώμεσθον	λυ-οίμεσθον
λύ-εσθον	λύ-εσθον	λύ-ῃσθον	λύ-οισθον
λύ-εσθον	λυ-έσθων	λύ-ῃσθον	λυ-οίσθην

284. *(First) Aorist Middle (in liquid verbs without σ).*

Indicative.	Imperative.	Subjunctive.	Optative.
S. ἐ-λυ-σάμην		λύ-σωμαι	λυ-σαίμην
ἐ-λύ-σω	λῦ-σαι	λύ-σῃ	λύ-σαιο
ἐ-λύ-σατο	λυ-σάσθω	λύ-σῃται	λύ-σαιτο
P. ἐ-λυ-σάμεθα		λυ-σώμεθα	λυ-σαίμεθα
ἐ-λύ-σασθε	λύ-σασθε	λύ-σῃσθε	λύ-σαισθε
ἐ-λύ-σαντο	λυ-σάσθωσαν or λυ-σάσθων	λύ-σωνται	λύ-σαιντο
D. ἐ-λυ-σάμεσθον		λυ-σώμεσθον	λυ-σαίμεσθον
ἐ-λύ-σασθον	λύ-σασθον	λύ-σῃσθον	λύ-σαισθον
ἐ-λυ-σάσθην	λυ-σάσθων	λύ-σῃσθον	λυ-σαίσθην

285.  Βούλομαι (*velle*) and οἶομαι (*putare*) take ει (not η) in the second singular of the Present Indicative.

286. The *Optative*, in principal sentences, stands in *wishes* (whence the name *Optative*): λύ-οιμι, *may I loosen* (habitually): λύσ-αιμι, *may I loosen* (once).

287. With εἴθε (= *utinam*) the *Optative* refers to



the *present* or *future*, the *Aorist Indicative* to the *past*, which, being *past*, is *unalterable*.

εἴδε λύ-οιεν, λύσ-αιεν (utinam solverent), *would that they would loosen.*

εἴδε ἔλυσαν (utinam solvissent), *would that they had loosened.*

## 288. VOCABULARY 31.

To be benefited, to derive advantage, ὠφελεῖσθαι (= ἐ-εσθαι).

A fed animal, βόσκημα, -ατος, τό. Plur. catle (as fed for the butcher).

To make rich, πλουτίζ-ειν : pass. to grow rich or be enriched.

Ungrateful, ἀχάριστος, ον.

Elder (= senior), an aged person, πρεσβύτερος, ου, ό. (A compar. adj.)

Brother, ἀδελφός, ου, ό.

To receive, ἀποδέχ-εσθαι.

Flute, αὐλός, ου, ό.

If (with subj.), εἰάν (= εἰ ἄν).

Native, national, ἐγχώριος, ον.

To work, ἐργάζ-εσθαι.

To go, ἔρχ-εσθαι.

Quiet, ἥσυχος, ον.

To be concealed from, escape the notice of, λανθάν-ειν (latere), with acc.

To rail at, λοιδορεῖσθαι (= ἐ-εσθαι), with dat.

Middle, in the middle, μέσος, η, ον (medius).

To be poor, πέν-εσθαι.

To do, fare, πράττ-ειν (with adv.): εὖ πράττειν, to fare well, to be prosperous.

To delight, ἡδ-εσθαι (delectare).

To think, οἶ-εσθαι.

## Exercise 36.

### 289. a) Translate into English.

1. Ἡδέσθω ὑπὸ λόγων ὠφελούμενος ὁ νέος. 2. Μη-δεὶς οἰέσθω με λέγειν, ὥς ἔστι δικαιοσύνη διδακτόν. 3. Εἰ ἀπὸ βοσκημάτων οἷε δεῖν πλουτίζεισθαι, τῶν βοσκημάτων ἐπιμέλου. 4. Δεινὸν τοῖς πρεσβυτέροις λοιδορήσασθαι. 5. Ὁ βασιλεὺς ἐνίκησε τοὺς Γελωνοὺς αὐτὸς ἐπ' αὐτοὺς στρατευσάμενος. 6. Γενναίως μαχώμεθα περὶ τῆς πατρίδος. 7. Ἀναγκαῖόν ἐστι τὸν υἱὸν πείθεσθαι τῷ πατρί. 8. Πολλοὶ ἀγαθοὶ πένονται. 9. Νόμοις τοῖς

ἐγχωρίοις ἔπεσθαι καλόν ἐστιν. 10. Μὴ ἀποδέχου τῶν φίλων τοὺς πρὸς τὰ φαῦλά σοι χαριζομένους. 11. Ἐκαστος ἥσυχος μέσσην τὴν ὁδὸν ἐρχέσθω. 12. Οἱ πολῖται τοῖς νόμοις πειθέσθων. 13. Τὸ ἀδελφῷ μοι ἔπεσθον. 14. Εἰ βούλει καλῶς πράττειν, ἐργάζου. 15. Ἐὰν βούλῃ καλῶς πράττειν, ἐργάζου. 16. Ψευδόμενος οὐδεὶς λανθάνει πολὺν χρόνον. 17. Οἱ Λακεδαιμόνιοι μετ' αὐλῶν ἐστρατεύοντο. 18. Εἶδε πάντες ἄνευ ὀργῆς βουλευοῖντο. 19. Δύο καλῶ ἵππω εἰς τὴν πόλιν ἡλανέσθην. 20. Ἐὰν πένῃ, ὀλίγοι φίλοι. 21. Εἶδε τὴν γνῶμην καὶ σὺ ἀποφῆναι.

*b) Translate into Greek.*

1. If (ἐὰν) the soldiers fight courageously, they will be admired. 2. Sons should obey their fathers. 3. Let not an ungrateful man be deemed a friend. 4. Would that you would go-on-the-expedition yourself! 5. Would that the king had himself marched against the Geloni! 6. Let us obey (*say*: 'follow') the laws of the state. 7. Let nobody rail-at an aged man. 8. Let nobody rail-at this old man.

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LESSON XXXIX.

*Moods of Aorist Passive, and Fut. Pass.*

290. Indic.	Imp.	Subj.	Opt.	Inf.	Particip.
ἦν	ἦτι	ὦ	εἶην	ῆναι	εἶς

## 291. EXAMPLES.

Indicative.	Imperative.	Subjunctive.	Optative.
FUTURE.			
λυ-ζήσομαι	(none.)	(none.)	λυ-ζησοίμην
FIRST AOR.			
S. ἐ-λύ-ζην		λυ-ζῶ	λυ-ζείην
ἐ-λύ-ζης	λύ-ζετι	λυ-ζῆς	λυ-ζείης
ἐ-λύ-ζη	λυ-ζήτω	λυ-ζῇ	λυ-ζείη
P. ἐ-λύ-ζημεν		λυ-ζῶμεν	λυ-ζείημεν, -ζείμεν
ἐ-λύ-ζητε	λύ-ζετε	λυ-ζήτε	λυ-ζείητε, -ζείτε
ἐ-λύ-ζησαν	λυ-ζήτωσαν or -ζέντων	λυ-ζώσι(ν)	λυ-ζείησαν, -ζείεν
D. ἐ-λύ-ζητον	λύ-ζητον	λυ-ζήτον	λυ-ζείητον, -ζείτον
ἐ-λυ-ζήτην	λυ-ζήτων	λυ-ζήτον	λυ-ζείήτην, -ζείτην

292. *Λύοιμι ἄν, solvam. λύσαιμι ἄν, solvam, solve-  
rim* : both in English, *I would, should, or (sometimes)  
may, might loosen*. This Optative with ἄν is often  
used (as *credam, crediderim, &c.* in Latin) to give a  
courteous tone of *doubt* and *diffidence* to an opinion  
positively entertained. It is often translated by the  
*future* : *λύοιμι ἄν, I will loosen*.

293. The *Present* Optative with ἄν denotes a *continued* or *re-  
peated* action ; the *Aorist* Optative a *single, definite* one, considered  
by itself, and without any intimation of its *duration*.

294. In dependent sentences, the *Present* and *Fu-  
ture* are regularly followed by the Subjunctive ; the  
*Historical* tenses *usually* by the Optative (but with  
many exceptions). *Μανθάνομεν (μαθησόμεθα) ἵνα (ὥς,  
ὅπως) παιδευόμεθα (παιδευθώμεν), discimus (discemus)  
ut erudiamur (eruditi simus) ; ἐμανθάνομεν (Aor. ἐμά-  
θουεν\*) ἵνα (ὥς, ὅπως) παιδευοίμεθα (παιδευθείημεν),  
discebamur (didicimus), ut erudiremur (eruditi esse-  
mus)*. Just so : *ἐὰν (ὅταν) μανθάνητε, παιδεύεσθε (παι-*

\* *ἐμαθον* is what is called a *Second Aorist* from *μανθάνω* (List IV.  
Pdm. 74) : its fut. is of *Mid.* form, *μαθήσομαι*.



δευθήσεσθε), *si (quum) discatis (discitis), erudimini (erudiemini)*; but εἰ (ὅτε) μανθάνοιεν, ἐπαιδεύοντο, *si (quum) discerent (discebant), erudiebantur*.

295. The *Subjunctive* and *Optative* of the *Aorist*, when connected with particles of *time* and *condition*, and with the *relative* used *indefinitely* or *hypothetically* (when, that is, *who* = *whoever*, *whosoever*, or *if any one*), answer to the Latin *futurum exactum*: ἐὰν, ὅταν, ὃς ἂν μάθῃ, εἴσεται, *si, quum, qui* (= *quicunque*) *didicerit, intelliget*; εἶπεν ὅτι, εἰ, ὅτε, ὃς μάθοι, ἐπιστήσεται (or ἐπιστήσοιτο), *dixit, si, quum, qui* (= *quicunque*) *didicisset, intellecturum esse*.

296. The pupil should observe that, in the examples just given (which are intended for his imitation), the relative ὃς, and the adverbs of *time* (ὅτε) and *condition* (εἰ), take ἂν when they are connected with the *Subjunctive*; and that the εἰ and ὅτε are *combined* with this ἂν, and thus assume the forms ἐὰν, ὅταν. So ἐπεὶ, ἐπειδὴ (*quum, postquam*), coalesce with ἂν into the forms ἐπὶ ἂν or ἐπὶ ἤν, and ἐπειδάν. The ἂν does not coalesce with ὅπου, *where*; ὅποι, *whither*, &c.

297. The force added by ἂν to relative pronouns and particles (see Note 10), is that of the Latin *-cunque*, the English *-ever, -soever*. Thus ὅπου ἂν στρατοπεδεύονται (= *where they encamped, if haply they did encamp* =) *wherever they encamped*.—With the *Optative* without ἂν they have this force in such sentences as those in 295.

## 298. VOCABULARY 32.

To throw around themselves, to surround themselves with, περιβάλλ-εσθαι. To entrench themselves, περιβάλλεσθαι τάφρον.

To encamp, στρατοπεδεύ-εσθαι.

Trench, τάφρος, ου, ἡ.

Multitude of hands or of workmen, πολυχειρία, ας, ἡ.

*Easily*, εὐπετῶς.

*Naturally, reasonably*, εἰκότως.

*Cowardly*, δειλός, ἡ, ὄν.

*Absurdity*, ἀλογία, ας, ἡ.

*I asked*, ἠρώμην. See ἔρομαι, List I.

*Exemption* (from taxes, &c.), ἀτέλεια, ας, ἡ.

*To compel*, ἀναγκάζ-ειν.

*Quiet*, ἡσυχία, ας, ἡ. *To keep quiet*, ἡσυχίαν ἔχειν.

*To converse*, διαλέγ-εσθαι (with dat.).

*Younger*, νεώτερος, α, ον.

*I sail, take a voyage*, πλέ-ω (Aor. ἔ-πλευ-σα).

*A seed* (of a pomegranate, &c.), κόκκος, ου, ὁ.

*Pomegranate*, ῥοιά, ἄς, ἡ.

*To open*, ἀνοίγ-ειν.

*I said*, εἶπον (-ες, -ε).

*To judge, pronounce a judicial sentence*, κρίν-ειν.

*To be worsted*, ἡττ-ᾶσθαι (= ἀ-εσθαι).

*To leave*, λείπ-ειν.

*Supreme, valid*, κύριος, α, ον.

*To hold an* (ἀρχή) *office or magistracy*, ἄρχ-ειν.

*Wealth*, πλοῦτος, ου, ὁ.

*Receptacle, grave*, θήκη, ης, ἡ.

*To move, to disturb*, κιν-εῖν (= -έειν).

*Insatiably desirous* (not to be filled), ἀπληστος, ον (with gen.).

### Exercise 37.

Obs. In Example 4, ταῦθ', οὗθ', are for ταῦτα, οὗτε. The short final vowel being elided by *apostrophe*, the smooth mute (τ) is changed into the aspirate (θ), because the next word begins with an aspirated vowel.

#### 299. a) Translate into English.

1. Οἱ βάρβαροι, ὅπου ἂν στρατοπεδεύωνται, τάφρον περιβάλλονται εὐπετῶς διὰ τὴν πολυχειρίαν. 2. Οὐκ ἂν εἰκότως δειλὸς νομίζοιτο ὁ τοιοῦτος; 3. Πολλὴ ἂν ἀλογία εἴη, εἰ φοβοῖτο<sup>a</sup> τὸν θάνατον ὁ τοιοῦτος. 4. Ταῦθ' ὥς οὐ παρὰ τὸν νόμον ἐστίν, οὗτ' ἂν Ἀνδροτίων ἔχοι<sup>b</sup> λέγειν, οὗθ' ὑμεῖς πεισθεῖητε. 5. Ἡδέως ἂν ἔγωγε ἐροίμην<sup>54</sup> Λεπτίνην, τίς αὐτὴ ἡ ἀτέλειά ἐστιν. 6. Ἐσκόπουν [= ἐ-σκόπε-ον] τίν' ἂν τρόπον<sup>19</sup> ἡσυχίαν ἔχειν Ἀθηνόδωρος ἀναγκασθεῖη. 7. Οἱ ἄνθρωποι τοῦτοις μάλιστα ἐθέλουσι πείθεσθαι, οὓς ἂν<sup>c</sup> ἡγῶνται βελτίστους εἶναι. 8. Εἰ νεώτερος ἦν, οὐκ ἂν ἐπιστολὴν ἔπεμπον, ἀλλ' αὐτὸς ἂν σοι πλεύσας<sup>d</sup> ἐνταῦθα διελέχθην. 9.

Δαρείος ροιὰν μεγάλην ἀνολίξας,<sup>e</sup> πυθόμενου<sup>f</sup> τινὸς τί ἂν ἔχειν βούλοιτο τοσοῦτον, ὅσον ἐστὶ τῶν κόκκων τὸ πλήθος, εἶπε· Ζωπύρους· ἦν δὲ<sup>g</sup> ἀνὴρ ἀγαθὸς καὶ φίλος ὁ Ζώπυρος. 10. Κὰν βασιλεύς τι προστάξῃ κρῖναι τῶν μὴ δικαίων, οὐ κρινοῦμεν.

<sup>a</sup> = φοβέ-οιτο. <sup>b</sup> ἔχειν sometimes = *to have in one's power, to be able.* <sup>c</sup> We should render τούτοις . . . οὓς ἂν . . . by 'those whom;' but the meaning is, *those, whoever they may be, whom:* in Latin, *parēre iis, quos putent* (not *quos putant*). <sup>d</sup> πλέ-ειν (*navigare*) makes Aor. ἐπλευσα. <sup>e</sup> *having opened . . .* ἤνοιξα, Aor. of ἀνοίγω (in the more classic Greek Aor. ἀνέφξα). <sup>f</sup> πυθόμενος, *having asked.* Ἐπυθόμεν is a *Second Aorist* from πυθάνομαι. List IV.

<sup>g</sup> In Latin, *erat autem Zopyrus*, &c. we should use 'now (*Zopyrus* was . . .).'<sup>h</sup>—See δειλός. τοιοῦτος, Pdm. 52. Give *Fut.* and *Aor. (Act.)* of νομίζω, and go through them.

### b) Translate into Greek.

1. We will do this, that all the citizens may obey the laws. 2. We did this, that all the citizens might obey the laws. 3. If the Greeks are worsted (*p*),\* none will be left (*Opt. with ἂν*). 4. If you punish those who commit-injustice (*p*), your laws will be good and supreme. 5. If you do not punish the boy, he will be wicked. 6. How would the soldiers march? 7. It is necessary, wherever men hold-office from their wealth, that this should be an oligarchy. 8. If you were not a bad man, and insatiably-desirous of wealth, you would not disturb the graves of the dead. 9. He<sup>h</sup> said that the barbarians, wherever they encamped, easily entrenched their camp by reason of (διά, *c. acc.*) their multitude-of-hands. 10. Would you wish to injure rather than to be injured?

<sup>h</sup> See Example 1 in *a*; but make the change as in 295: *entrenched* may be either *Present Optat.* or *Present Indicative.*

\* (*p*) means that the *preceding* clause is to be translated by a *participle*.



## LESSON XL.

*Perfect Active.*

300. *Reduplication.*] The Perfect takes a *reduplication*, when the verb can receive one.

301. The reduplication is *a syllable prefixed, made up of the initial consonant of the verb and ε* (τυπ, τε-τυπ). But if the verb begins with an aspirate mute, the smooth mute of the same organ is used for the reduplication: φευγ, πεφευγ.


302. The Perfect does not take the reduplication, but the simple augment instead of it, when the verb begins with ρ; with a *double consonant* (32); with *two consonants* not being a *mute* and *liquid*; or with γν, γλ, βλ.

ψαλλ-, ἐ-ψαλλ-. γνω-, ἐ-γνω-. μνημ-, ἐ-μνημ-.

a) Of those in βλ, βλάπτω, βλασφημέω, and sometimes βλαστάνω, take the reduplication.

b) Those beginning with γλ now and then take the reduplication. γλύφω, γέγλυμμαι.—ἔγλυμμαι is more classical.

303. When the Perfect does not take a reduplication, it takes an *augment*: ζητέ-ω, ἐ-ζήτη-κα.

 The reduplication or augment of the Perfect remains through the moods and in the participle.

304. When the Perfect takes a reduplication, the *Pluperfect* prefixes the augment to it. But when the Perfect takes an augment, the Pluperfect makes no further change:

τέ-τυφα, ἐ-τετύφειν.

ἐ-ζήτηκα, ἐ-ζήτηκειν.

305. Verbs that begin with ρ, double ρ after the augment; and the Perfect and Pluperfect take the syl-

labic augment (123), not the reduplication : ῥάπτω, ἔρραφα, ἐρράφειν.

306. The termination of the *Perfect Active* is *κα* or *ά* ; that of the *Pluperfect* *κειν* or *είν* : the rough breathing over the *α* and *ει* being used to indicate, that the *final consonant* of the root is to be changed into *its* aspirate\* if it is a *smooth* or *middle* mute.

### 307. I. MUTE VERBS :]†

	Term.	Pres.	Perf.	Pluperf.
a) P-roots + those in πτ	ά	τύπτ-ω	τέ-τυφ-α	έ-τε-τύφ-ειν
b) K-roots + those in κτ	ά	πλέκ-ω	πέ-πλεχ-α	έ-πε-πλέχ-ειν
c) T-roots ( <i>t</i> -mute thrown away)	κα	πείθ-ω	πέ-πει-κα	έ-πε-πεί-κειν
d) ζ-roots : mostly as c, 258	κα †	κομίζ-ω	κε-κόμι-κα	έ-κε-κομί-κειν
e) σσ- (ττ-) roots : mostly as b, 258	ά ‡	τάσσ-ω	τέ-ταχ-α	έ-τε-τάχ-ειν

308. II. LIQUID VERBS : characteristic λ, μ, ν, ρ ; or λλ.] Termination *κα*, the vowel of the root being shortened as in Future. (Hence φαίν-, φαν-.) But

a) Monosyllable roots with *ε* or *ει* change their vowel-sound into *α*.

b) Roots in *ν* change *ν* into *γ* before *κα*.

\* By 'its aspirate' is meant the aspirate of the *same* organ. See 30, 31.

† Roots are called *pure* or *impure*, according as they end in a *vowel* or in a *consonant*.—*Impure* roots are divided into *mute* or *liquid* roots, according as the *characteristic* (that is, the last letter of the root) is a *mute* or a *liquid*.

*Mute* roots are divided into roots ending in a *P-sound* ; roots ending in a *K-sound* ; roots ending in a *T-sound* (30) ; which may be called, for the sake of shortness, *P-roots*, *K-roots*, *T-roots*.

‡ The ζ-roots that are *softened* from an original K-root (see 257), form their Perfect like the K-roots.—Of these however (which are principally verbs expressing some *sound*), the *Perf. Act.* is hardly ever found.

§ The σσ- (ττ-) roots that are strengthened from an original T-root (257), form their Perfect like the T-roots.

c) But some in *ν* throw away the *ν*: especially, κρίνω (*judge*), κλίνω (*bend*), τείν-ω (*stretch*), reject the *ν* (the vowel being *shortened*, and, in the case of τείν-ω, changed into *ǣ* by rule *a*).\*

Pres.	Fut.	Perf.	Pluperf.
στέλλ-ω	στελ-ῶ	ἔ-σταλ-κα	ἔ-στάλ-κειν
φαίν-ω	φᾶν-ῶ	πέ-φαγ-κα ( <i>rare</i> )	ἔ-πε-φάγ-κειν
βραδύν-ω	βραδύν-ῶ	βε-βράδν-κα	ἔ-βε-βραδύ-κειν
κρίν-ω	κρῖν-ῶ	κέ-κρῖ-κα	ἔ-κε-κρί-κειν
κλίν-ω	κλῖν-ῶ	κέ-κλι-κα†	ἔ-κε-κλί-κειν
τείν-ω	τεν-ῶ	τέ-τα-κα	ἔ-τε-τά-κειν

(With the exceptions of κέκρικα, τέτικα, τέτακα, the Perfect Active from verbs in *νω* is hardly found in good Attic writers. *Kr.*)

Μέν-ω, νέμ-ω, form their Perfects as if from μενέω, νεμέω: μεμένηκα, νενέμηκα.

309. III. PURE VERBS: termination *κα* with vowel (if short) lengthened.

Pres.	Fut.	Perf.	Pluperf.
τιμά-ω	τιμήσ-ω	τε-τίμη-κα	ἔ-τε-τιμή-κειν
φιλέ-ω	φιλήσ-ω	πε-φίλη-κα	ἔ-πε-φίλη-κειν
δουλό-ω	δουλώ-σω	δε-δούλω-κα	ἔ-δε-δουλώ-κειν
δακρύ-ω	δακρύ-σω	δε-δάκρῦ-κα	ἔ-δε-δακρύ-κειν

310. Terminations of the Perf. and Pluperf. Indic.

Perf. *a, as, ε* | ἄμεν, ἄτε, ἄσι(*ν*) | ἄτον, ἄτον  
 Pluperf. *ειν, εις, ει* | εἰμεν, εἰτε, εἰσαν (less commonly *εισαν*) | εἰτον, εἰτην

311. Moods.

Indic.	Imper.	Subj.	Opt.	Inf.	Partcp.
λέλυκ-α	ε	ω	οιμι	έναι	ώς

(*paroxytone*) (*oxytone*)

ε, έτω, &c. }  
 ω, ης, η, &c. } as in *Present*.  
 οιμι, οισ, οι, &c. }

ώς, ύια, ός } See Paradigm 35, *b*.  
 ότος, υίας, ότος }



## 312. VOCABULARY 33.

*Belonging to women, γυναικεῖος, α, ον.*

*To go into, put on, ἐνδύ-ειν.*

*To pursue, ἐπιδιώκ-ειν.*

*To go under, to set (of the sun, &c.), καταδύ-ειν.*

*To loosen, destroy, καταλύ-ειν.*

*To be about or going to do any thing, μέλλ-ειν : τὸ μέλλον, the future.*

*To prophesy, προφητεύ-ειν.*

*To bring forth, φύ-ειν : πέφυκα = naturā comparatus sum.*

*Concord, unily, ὁμόνοια, ας, ἡ.*

*Attire, dress, στολή, ἡς, ἡ.*

*To govern (a state), πολιτεύ-ειν.*

*Word, ἔπος, οὐς, τό : pl. epic poetry.*

*To be in earnest, σπουδάζ-ειν : perf. ἐσπούδακα = I am in earnest, as a fixed, permanent state ; I am eager or in a hurry.*

*Tragedy, τραγῳδία, ας, ἡ.*

*Making, composition, ποίησις, εως, ἡ.*

*To pollute, μιάιν-ειν.*

*To deny, ἀρνέισθαι (= -έεσθαι), Dep. pass. (i. e. with aor. of pass. form in θην).*

*To practise to premeditate (a speech), μελετᾶν (= -άειν).*

## Exercise 38.

## 313. a) Translate into English.

1. Οἱ πολέμιοι ἑκατὸν πόλιντας πεφονεύκασιν. 2. Φερεκῦδης ἔλεγε, μηδενὶ θεῷ τεθυκέναι. 3. Νέος πεφῦκῶς πολλὰ χρηστὰ μάνθανε. 4. Ὁ μάντις τὰ μέλλοντα καλῶς πεπροφήτευκεν. 5. Τὰ τέκνα εὖ πεπαίδευκας. 6. Μήδεια τὰ τέκνα πεφονευκυῖα ἔχαιρεν. 7. Οἱ Λακεδαιμόνιοι Πλαταιὰς κατελεύκεσαν. 8. Σαρδανάπαλος στολὴν γυναικεῖαν ἐνεδεδύκει. 9. Ὅτε ἥλιος κατεδεδύκει, οἱ πολέμιοι ἐπλησίαζον. 10. Πεφύκασιν ἅπαντες καὶ ἰδία καὶ δημοσία ἀμαρτάνειν. 11. Ἀνεὺ ὁμονοίας οὐκ ἂν εὖ πολιτευθεῖη πόλις. 12. Ἐπὶ μὲν ἐπῶν ποιήσει Ὀμηρου ἔγωγε μάλιστα τεθαύμακα, ἐπὶ δὲ τραγῳδία Σοφοκλέα. 13. Τὸν σῶφρονα βίον τοῦ ἀκολάστου ἡδὶω κεκρίκαμεν. 14. Ἐγὼ τὸν λόγον μεμελετηκέναι φημὶ καὶ οὐκ ἂν ἀρνηθεῖην.

QUES. What is the English of ποιήσαιμι ἂν ? Decline ἔπος, ποίησις. Give the Tenses of θαυμάζω, μελετάω.

b) *Translate into Greek.*

1. Have we not judged the temperate ° *to be* happier than the intemperate? 2. I have often wondered-at the geometer's wisdom. 3. I have sent you the notes ° that I have by (παρὰ) me. 4. This ° man has polluted the temple of Hermes (= *Mercury*). 5. The sycophant has not kept his oaths. 6. If we had done this, Philip would not have been behaving insolently ° for so long a time (*acc.*).

<sup>a</sup> ὑπόμνημα, τό.

## LESSON XLI.

*Perfect and Pluperfect Active, continued. Sentences introduced by ὅτι, ὥς.*

314. Κλέπτω, πέμπω, τρέπω (*steal, send, turn*), take ο in the penult of Perfect and Pluperf. Act. So λέγω (*gather*) in its *compounds*, with irregular augment εἰ.

Hence κέκλοφα, πέπομφα, τέτροφα, ξυν-εἶλοχα, ἐξ-εἶλοχα.

315. The Perfect Participle with ὦ, εἶην (*Subj. and Opt. respectively, of εἰμί, sum*) is often used as the *Subjunctive* and *Optative* of the *Perfect* and *Pluperfect*. They denote a *still continuing* state more strongly than the regular forms.

316. The *Perfect Participle* is also used with ἔσομαι (*ero*) to form a *Future Perfect*: πεποιηκώς ἔσομαι, *fecero*.

317. Liquid verbs whose characteristic is μ, and a few whose characteristic is ν or λ, undergo *metathesis* (that is, a *transposition of letters*) before the κα, κειν, are added; the short vowel of the root is then length-

ened as for *pure* verbs.—Several such verbs must be considered *irregular*, because either the *Present* has been irregularly strengthened, or they form their *Future* or *Aorist* irregularly. Such verbs are :

Present in use.	Short Root.	By <i>metathesis</i> .	Perfect.
κάμν-ω ( <i>laboro</i> )	καμ-	κμα-	κέ-κμη-κα
τέμν-ω ( <i>cul</i> )	τεμ-	τμε-	τέ-τμη-κα
θνήσκ-ω ( <i>die</i> )	θαν-	θνα-	τέ-θνη-κα
βάλλ-ω ( <i>cast</i> )	βαλ-	βλα-	βέ-βλη-κα
καλέ-ω ( <i>call</i> )	καλ-	κλα-	κέ-κλη-κα

Γιγνώσκω forms its Fut. and Perf. as if from γνο-; its Future is of Middle form. Γιγνώσκ-ω, γνώσομαι, ἔγνωκα.

318. The Optative of the Aorist has the meaning of a *præteritum* in dependent sentences introduced by ὅτι, ὥς ('that'), and in *dependent interrogative sentences*, e. g. those with εἰ (*if* =) '*whether*.'

319. In these sentences the *Indicative* is used after a *principal tense*. After an *historical* tense this *Indicative* becomes *regularly* the *Optative*; but very frequently this change does not take place, the *Indicative* being retained after a past tense just as after a present one.\*

320. The *Future* of the *Optative* is strictly confined to the office of taking the place of the Future of the *Indicative* in *oblique narration* (that is, when a person's sentiments, words, &c. are *related* by another using a past tense). Hence it may be used in the sentences we are now speaking of, when they are dependent on a *verbum declarandi* in a past tense.

*He says that he will*  
come,  
λέγει ὅτι ἥξει

*He said that he would*  
come,  
εἶπεν { ὅτι ἥξει  
or ἔλεξεν } ὅτι ἥξει.

\* The Present tense is usually retained where we should rather



321. From many verbs, and especially from many *mute* verbs of the *P*- and *K*- sounds, which have a *monosyllabic root*, no *Perfect* and *Pluperfect Active* can be produced. (*Kr.*)

### 322. VOCABULARY 34.

To steal, κλέπτειν.

To throw away, ἀποβάλλειν.

To call, καλεῖν (= -εῖν).

Intemperate, ἀκρατής, ἐς (with *gen.*).

Wailing, crying, κλαῦμα, -ατος, τό. Κλαῦμα γίγνεται τινι = he, any body, will cry, or have reason to cry.

To consider, σκοπεῖσθαι (= -έεσθαι).

Madness, λύσσα, ης, ἡ (rabies).

To fall upon, ἐμπίπτειν, with *dat.*: perf. πέπτωκα (as if from πτόω), verb. irreg. List VII.

Violence, impetuosity, σφοδρότης, ητος, ἡ.

Hope, expectation, ἐλπίς, ἰδος, ἡ.

(For the Opt. of εἶμι see Pdm. 68.)

### Exercise 39.

#### 323. a) Translate into English.

1. Μὴν οὐ κέκλοφας τὴν νίκην ; 2. Εἶπεν ὅτι οἱ στρατιῶται ἀποβεβληκότες εἶεν τὰ ὄπλα. 3. Οὐδὲ τοὺς παῖδας ὀργῇ χρὴ κολάζειν τοὺς τὸν τῆς ἀλώπεκος σκύμνον κεκλοφάτας. 4. Γαστρὸς ἀκρατῇ κεκλήκαμεν τὸν ἄνδρα διὰ τὴν σφοδρότητα τῶν περὶ ἐδωδὴν ἐπιθυμιῶν καὶ πόσιν. 5. Ὅταν οἱ δεσπότες ἐσπουδάκωσι, κλαύματα τοῖς δούλοις γίγνεται. 6. Εἰ, ῥαθυμούντων ἡμῶν, ὁ βασιλεὺς ὡς αἰεὶ τι μεῖζον τῶν ὑπαρχόντων δεῖ πράττειν ἐγνωκὼς ἔσται, σκοπεῖσθε εἰς τί ποτ' ἐλπίς ταῦτα τελευτῆσαι. 7. Ἦδεισαν οἱ Κερασούντιοι μὴ λύσσα τις ὥσπερ κυσὶν ἡμῖν ἐμπεπτῶκοι. 8. Τῇ ὑστεραίᾳ<sup>a</sup> ἦκεν ἄγγελος λέγων, ὡς ὁ πατὴρ τέθνηκεν. 9. Λέγει (*praes. histor.*) ὅτι πέντε ἡμερῶν ἄξει (or ἄξοι) αὐτοὺς ὅθεν ὄψονται τὴν θάλατταν. 10. Ἦρόμην αὐτοὺς εἰ μέλλουσιν (or μέλλοιεν) τοὺς παῖδας κολάσαι.

<sup>a</sup> The next day ; ἡμέρα understood.

expect it to be changed into the Imperfect : ἡρόμην τίνες εἰσίν, more frequently than τίνες ἦσαν, rogabam quinam essent.

b) *Translate into Greek.*

1. Has he not invited you to dinner? 2. Are you not angry with those who have stolen the game? 3. He said that the king had cut off the prisoner's head. 4. He said that Aristodemus was dead. 5. He told me that the soldier had thrown away his arms.

## LESSON XLII.

*Perfect Passive.*

324. There is only one and the same *form* for the *Perfect Passive* and the *Perfect Middle*: their *reduplication* and *augment* follow the same rules as the Perf. Active (301, sqq.).

325. (The pupil must *by no means* suppose that a Perfect in *μαι* is *both Passive and Middle*. It is only *some* verbs that are used in a Middle sense.)

326. The terminations of the Perf. and Pluperf. of the Passive and Middle are respectively *μαι, μην*: but the initial *μ* causes certain *euphonic* changes of the *characteristics*, according to the following laws:

- |   |   |
|---|---|
| a) Any <i>p</i> -sound (or <i>πτ</i> ) with $\mu = \mu\mu$    | $\left\{ \begin{array}{l} \tau\acute{\epsilon}\text{-}\tau\rho\iota\beta\text{-}\mu\alpha\iota \\ = \tau\acute{\epsilon}\text{-}\tau\rho\iota\mu\text{-}\mu\alpha\iota \end{array} \right.$             |
| b) Any <i>k</i> -sound (or <i>κτ</i> ) with $\mu = \gamma\mu$ | $\left\{ \begin{array}{l} \pi\acute{\epsilon}\text{-}\pi\lambda\epsilon\kappa\text{-}\mu\alpha\iota \\ = \pi\acute{\epsilon}\text{-}\pi\lambda\epsilon\gamma\text{-}\mu\alpha\iota \end{array} \right.$ |
| c) Any <i>t</i> -sound with $\mu = \sigma\mu$                 | $\left\{ \begin{array}{l} \pi\acute{\epsilon}\text{-}\pi\epsilon\iota\theta\text{-}\mu\alpha\iota \\ = \pi\acute{\epsilon}\text{-}\pi\epsilon\iota\sigma\text{-}\mu\alpha\iota \end{array} \right.$     |

d) (1) The *ξ* roots usually follow the *t*-sounds, and take *σμαι, σμην*; but (2) the few whose roots originally ended in a *k*-sound take *γμαι, γμην*.

e) The *σσ-* (*ττ-*) roots usually follow the *k*-sounds, and take *γμαι, γμην*; but the few whose roots originally ended in a *t*-sound take *σμαι, σμην*.

f) The *liquid* roots require no change except in those in *νω*. Of these (1) verbs in *αινω*, *υνω*, generally reject the *ν*, and make compensation for its loss by *ς*: but (2) a few *assimilate* the *ν* to the *μ* (that is, take *μμ* for *νμ*), (3) a *very* few reject the *ν*, and make compensation for it by *lengthening* the vowel of the penult: (4) *Κρίνω*, *κλίνω*, *τείνω*, reject the *ν* (as in *Perf. Act.*, 308, c: the last with the same change of *ει* into *α*); and retain the short vowel of the Future.

327. Pure verbs usually lengthen a short or doubtful vowel.

	Present.	Perfect.	Pluperfect.
a)	τρῖβ-ω	τέ-τριμ-μαι	ἐ-τε-τρίμ-μην ( <i>rub</i> )
b)	δέχ-ομαι	δέ-δεγ-μαι	ἐ-δε-δέγ-μην ( <i>receive</i> )
c)	ψεῦδ-ω	ἔ-ψευσ-μαι	ἐ-ψεύσ-μην ( <i>deceive</i> )
	πείθ-ω	πέ-πεισ-μαι	ἐ-πε-πίσ-μην ( <i>persuade</i> )
d) {	1. θαυμάζ-ω	τε-θαύμασ-μαι	ἐ-τε-θαύμασ-μην ( <i>wonder-at</i> )
	2. στήριζ-ω	ἐ-στήριγ-μαι	ἐ-στηρίγ-μην
e) {	1. μαιίν-ω	με-μίασ-μαι	ἐ-με-μιάσ-μην ( <i>pollute</i> )
	2. αἰσχύν-ω	ἡσκυμ-μαι	ἡσκύμ-μην ( <i>shame</i> ; -ομαι, <i>am</i> )
	3. τραχύ-νω	τε-τράχῡ-μαι*	ἐ-τε-τραχύ-μην [ <i>ashamed</i> ]
	4. { κρίν-ω	κέ-κρί-μαι	ἐ-κε-κρί-μην† ( <i>judge</i> )
	τείν-ω	τέ-τᾱ-μαι	ἐ-τε-τά-μην ( <i>stretch</i> )
	5. στέλλ-ω	ἔ-σταλ-μαι	ἐ-στάλ-μην ( <i>send</i> )
f)	ποιέ-ω	πε-ποίη-μαι	ἐ-πε-ποιή-μην ( <i>make</i> )
	τιμά-ω	τε-τίμη-μαι	ἐ-τε-τιμή-μην

(Observe that *αι* of *Perf. Pass.* is considered short in *accentuation*.)

328. The terminations are :

Perfect.			Pluperfect.		
μαι,	σαι,	ται,	μην,	σο,	το,
μεθα,	σθε,	νται,	μεθα,	σθε,	ντο,
μεθον,	σθον,	σθον.	μεθον,	σθον,	σθην.
λέ-λῡ-μαι	λέ-λῡ-σαι	λέ-λῡ-ται	λέ-λύ-μεθα	λέ-λυ-σθαι	λέ-λυ-σθον
λέ-λῡ-μαι	λέ-λῡ-σαι	λέ-λῡ-ται	λέ-λύ-μεθα	λέ-λυ-σθαι	λέ-λυ-σθον
ἐλε-λῡ-μην	ἐλε-λῡ-σθω	ἐλε-λῡ-στο	ἐλε-λύ-μεθα	ἐλε-λυ-σθον	ἐλε-λύ-σθην
ἐλε-λῡ-μην	ἐλε-λῡ-σθω	ἐλε-λῡ-στο	ἐλε-λύ-μεθα	ἐλε-λυ-σθον	ἐλε-λύ-σθην
ἐλε-λῡ-μην	ἐλε-λῡ-σθω	ἐλε-λῡ-στο	ἐλε-λύ-μεθα	ἐλε-λυ-σθον	ἐλε-λύ-σθην

\* Also τε-τράχυσ-μαι.

† So κλίνω.



The terminations that begin with  $\mu$  will of course all cause the same euphonic changes: τέ-τυμ-μαι, τε-τύμ-μεθα, &c.; but those that begin with  $\sigma$ ,  $\tau$ , will cause *other* changes (which will be given in the next Lesson). The pupil can, at present, only be expected to form *all the persons of pure verbs and of some liquid verbs*.

329. The participle is -μένος (*paroxytone*), -μένη, -μένον.

330. Τρέπ-ω (*turn*), στρέφ-ω (*twist*), change  $\epsilon$  of the root into  $\alpha$  in the Perf. and Pluperf. Passive (τέτραμμαι, ἔστραμμαι). Τρέφ-ω, *to bring up* (*nutrio*), also undergoes this change: its root is θρέφ: the  $\theta$  is changed into  $\tau$ , to avoid the proximity of the *two* aspirates ( $\theta$  and  $\phi$ ): but when the  $\phi$  disappears, *the  $\theta$  returns*: hence Perfect Pass. τέ-θραμ-μαι.

### 331. VOCABULARY 35.

*Lawgiver*, νομοθέτης, ου, δ. (νόμος, τιθέναι, ponere).

*To adorn, to arrange or order*, κοσμεῖν (= -εῖν).

*Perfectly*, παντελῶς.

*Thing learnt, lesson* (learnt), μάθημα, ατος, τό. (μαθ-, short root of μάθανεῖν.)

*To pollute*, μαινέ-ειν.

*To juggle*, γοητεύ-ειν.

*To pay court to*, Σεραφεύ-ειν.

*To set free*, ἀπαλλάττ-ειν. Pass. or Mid. *to be released from or to set oneself free from* = *to remove or depart from* (with gen.).

*Unclean, impure*, ἀκάθαρτος, ου.

*Brutish*, θηριώδης, ες.

*I sit still*, κάθημαι (sedeo), a perf. form. Pdm. 71.

*Irrational, senseless*, ἄλογος, ου.

*Music*, μουσική (τέχνη, art, understood).

*Gymnastics*, γυμναστική (τέχνη, understood).

*To be divided into factions, to be distracted by factions*, στασιάζ-ειν.

*To disturb*, ταρασσ-ειν, or ταραττ-ειν. PASS. *to be in a state of disorder or anarchy*.

*House, family*, οἰκία, ας, ἡ.

*Of or belonging to a tyrant*; royal; of their tyrant, τυραννικός, ἡ, όν.

*Panthēa*, Πάνθεια, ας, ἡ.

*To order, arrange, appoint*, τάσσειν or τάττ-ειν (fut. -ξω).

*To move*, κινεῖν (= -εῖν).

## Exercise 40.

## 332. a) Translate into English.

1. Ἡ πόλις ὑπὸ τοῦ νομοθέτου εὖ τε καὶ παντελῶς κεκόσμηται. 2. Ἀνάγκη<sup>a</sup> τὸ μάθημα ἐν αὐτῇ τῇ ψυχῇ λαβόντα<sup>b</sup> ἀπιέναι<sup>c</sup> ἢ βεβλαμμένον ἢ ὠφελημένον. 3. Τῶν πονηρῶν μεμιασμένη ἡ ψυχὴ καὶ ἀκάθαρτος τοῦ σώματος ἀπαλλάττεται, ἅτε θεραπεύουσα<sup>d</sup> τοῦτο καὶ γεγορευμένη ὑπ' αὐτοῦ ὑπὸ τε τῶν ἐπιθυμιῶν καὶ ἡδονῶν. 4. Περὶ τὰ κεκρυμμένα τῶν πραγμάτων ἀνάγκη<sup>a</sup> πολλοὺς φόβους γίγνεσθαι. 5. Ἡ Πάνθεια ταχὺ πάνυ καὶ πασῶν ἐφαίνετο διαφέρουσα<sup>e</sup> τῶν ἄλλων καίπερ<sup>f</sup> καθημένη κεκαλυμμένη τε καὶ εἰς<sup>g</sup> γῆν ὀρώσα.<sup>g</sup> 6. Ἡ οὐ καλῶς προσέταττον οἱ ἐπὶ τούτοις<sup>h</sup> τεταγμένοι νόμοι, παραγγέλλοντες τῷ πατρὶ τῷ σῶ σε ἐν μουσικῇ καὶ γυμναστικῇ παιδεύειν; 7. Φίλιππος Θετταλοῖς στασιάζουσι καὶ τεταραγμένοις ἐπὶ<sup>i</sup> τὴν τυραννικὴν οἰκίαν ἐβοήθησεν. 8. Πολλή που<sup>j</sup> κακία πολιτείας οὕτως αἰσχροῦς τὰς γυναῖκας εἶναι τετραμμένας. 9. Ὁ ἀκράτης τὸ σῶμα τῇ θηριώδει καὶ ἀλόγῳ ἡδονῇ ἐπιτρέψας ἐνταῦθα τετραμμένος<sup>k</sup> ζήσει.

<sup>a</sup> sc. ἐστί.<sup>b</sup> having received: acc. partic. from λάβων, λαμβάνειν, List IV.<sup>c</sup> to go away (ἀπ-εἰμι: ἀπό, εἴμι, ἴβο, Pdm. 68). Supply as acc. to the Infin. 'a man.'<sup>d</sup> ἅτε θεραπεύουσα = quippe quæ colat.<sup>e</sup> διαφ. governs gen.<sup>f</sup> καίπερ = quamvis with participles: very seldom with finite verbs.<sup>g</sup> ὀρώ-ουσα.<sup>h</sup> ποῦ (enclit.) = opinor.<sup>i</sup> lit.: 'will live turned (here =) hither,' i. e. will live with reference to this.

Ques. What is the difference between αὐτὸς ὁ βασιλεὺς and ὁ αὐτὸς βασιλεὺς? 8. Why is πολλή printed with the acute?

## b) Translate into Greek.

1. We have the times of our life appointed by the gods. 2. Thus the whole would be both a well-ordered and well-appointed thing. 3. These things have not

yet been moved. 4. The damsel has her face covered. 5. The city had been adorned with very excellent laws. 6. The souls of the wicked have been juggled by sensual pleasures. 7. Alas! I have been deceived of my hopes. 8. Some go-away injured, and others even benefited.

## LESSON XLII.\*

### *Persons and Moods of Perfect Passive.*

333. The same changes that take place before *μαι*, will of course take place before *μεθον*, *μεδα*:

τέ-τυμ-μαι,      βέ-βρεγ-μαι,      πέ-πεισ-μαι,  
τε-τύμμεδα,      βε-βρέγμεδα,      πε-πείσμεδα.

334. From the terminations beginning with *σθ*, the *σ* is *thrown away*, when the root ends in a consonant. Hence the *p* and *k* mutes, being conformed to *θ*, will be the *aspirates*:

τέ-τριφ-θον,      λέ-λεχ-θον,      βέ-βρεχ-θον, &c.  
for τέ-τριβ-σθον,      λέ-λεγ-σθον,      βέ-βρεχ-σθον, &c.  
A *t*-mute will become *σ*, or, which is the same thing, the *t*-mute is thrown away before *σθον* (πέ-πει-σθον for πέ-πειθ-σθον).

335. The changes for *ν* before *μ* have been already given. The *ν* can be retained before both *σ*, *τ*, and *θ*. Hence πέφαν-σαι, πέφαν-ται, πέ-φαν-θον, &c.

336. By applying, in this way, the rules for the euphonic changes [Note 8], we shall find that, when the root ends in a *mute* or *ν*, these letters assume the following forms when combined with the initial consonant of the termination.



p-sounds.	k-sounds.	t-sounds.	ν.
S. μμ, ψ, πτ,	γμ, ξ, κτ,	σμ, σ, στ,	μμ or σμ, νσ, ντ,
P. μμ, φς, —	γμ, χς, —	σμ, σς, —	μμ or σμ, νς, —
D. μμ, φς, φς.	γμ, χς, χς.	σμ, σς, σς.	μμ or σμ, νς, νς.

Of course the 2nd pers. singular (being a σ termination) will have the same consonant as the *Fut.*; the 2nd and 3rd dual, and 2nd plur. (ς terminations) the same as the *Aor. 1. Pass.*

337. The termination of the third person plural, *νται*, cannot be attached to mute roots. A circumlocution is used instead of it: the Perfect Participle with *εἰσί(ν)*, *are*. So the Perf. Partcp. with *ῆσαν* for third plural of the *Pluperfect*.

338.

SINGULAR.

λείπω, *leave*. βρέχω, *wet*. ψεύδω, *cheat*. αἴρω, *lift up*. φαίνω, *show*.

λέλειμμαι	βέβρεγμαι	ἔψευσμαι	ῆρμαι	πέφασμαι
λέλειψαι	βέβρεξαι	ἔψευσαι	ῆρσαι	πέφανσαι
λέλειπται	βέβρεκται	ἔψευσται	ῆρται	πέφανται

PLURAL.

λελείμμεδα	βεβρέγμεδα	ἐψεύσμεδα	ῆρμεδα	πεφάσμεδα
λέλειψθε	βέβρεχθε	ἔψευσθε	ῆρθε	πέφανθε
λελειμμένοι	βεβρεγμένοι	ἐψευσμένοι	ῆρμένοι	πεφασμένοι
εἰσίν	εἰσίν	εἰσίν	εἰσίν	εἰσίν

DUAL.

λελείμμεδον	βεβρέγμεδον	ἐψεύσμεδον	ῆρμεδον	πεφάσμεδον
λέλειψδον	βέβρεχδον	ἔψευσδον	ῆρδον	πέφανδον
λέλειψδον	βέβρεχδον	ἔψευσδον	ῆρδον	πέφανδον

So Pluperfect: ἐλελείμην, ἐλέλειψο, ἐλέλειπτο, &c.

## 339. MOODS.

<i>Indic.</i>	<i>Imper.</i>	<i>Subj.</i>	<i>Opt.</i>	<i>Infin.</i>	<i>Partcp.</i>
μαι	σο	{ partcp. with ᾠ *	{ partcp. with εἶην	{ σθαι	μένος.

340. In the Imperative, Infinitive, and Participle, the forms are produced, as in the Indicative, by the ejection or change of conso-

\* There occur, however, a few *Subjunctives* and *Optatives* of the *Perf. Pass.* from verbs whose characteristic is adapted for receiving the termination of the Subjunctive, and the ι of the Optative. It is only, however, from *κτάομαι*, *μιμνήσκω*, and *καλέω*, that such forms are at all common.

nants. The Participles (as  $\mu$  terminations) follow the Indic.: *τέτριμ-μαι, τετριμ-μένος, τέταγ-μαι, τεταγ-μένος*. They are *Paroxytone* (341).

Imperative.—Singular.

πεπαίδευσο	τέτριψο	τέταξο	πέπεισο	ἡγγέλσο
πεπαιδεύσῃω	τετριψῇω	τετάχῃω	πεπείσῃω	ἡγγέλῃω
&c.	&c.	&c.	&c.	&c.

Infinitive.

πεπαιδεύσθαι	τετριψθαι	τετάχθαι	πεπείσθαι	ἡγγέλθαι
				πεφάνθαι.

Participle.

πεπαιδευμένος	τετριμμένος	τεταγμένος	πεπεισμένος	ἡγγελμένος
				πεφασμένος.

341. The Infin. and Participle of the Perf. Pass. have the *accent* on the penult. Hence the Participle is *paroxytone*; the Infin. *properispomenon*, if the penult is a *diphthong* or *long vowel* (the *αι* being considered short in accentuation); if not, *paroxytone*: *πεπαιδεύσθαι, γεγενῆσθαι. τετύφθαι, ἡφανίσθαι.*—*τετυμ-μένος*.

342. VOCABULARY 36.

*Trace, ἵχνος, εος, τό. To track, ἵχνεύ-ειν.*

*To leave, καταλείπ-ειν.*

*Ænoe, Οἰνότης, ἡ.*

*Borders, μεσώρια, τά (prop. neut. adj.).*

*To surround with a wall, to fortify, τειχίζ-ειν.*

*Neck, throat, τράχηλος, ου, ό.*

*Temple (of the head), κρόταφος, ου, ό.*

*To stretch tight, κατατείν-ειν. Pass. to be stretched; hence, of veins, to be swelled.*

*Passionate, δυσόρητος, ου.*

*Olive, olive-complexioned, μελίχλωρος, ου.*

*To dry up, ἀποψύχ-ειν. Part. of perf. pass. ἀπεψυγμένος = cold (indifferent).*

*To snow, νίφ-ειν.*

*To cause to disappear, ἀφανίζ-ειν. —τὴν γῆν = to cover the earth.*

*Embassy, πρεσβεία, ας, ἡ.*

*I fear, δέδοικα = vereor (Perf. of δέιδω, with meaning of Pres.).*

*Forgetfulness, λήθη, ης, ἡ.*

*To cause in —, to cause, ἐμποιεῖν (acc. of nearer, dat. of remoter object).*

*Pledges, security, πιστά, τά, ('faithful things.') πιστὰ θεῶν ποιείσθαι τι = to swear to any one by the gods).*

To shut,\* κλεί-ειν.

A summit, a castle, ἄκρα, ας, ἡ.

Freedom, self-government, αὐτονομία, ας, ἡ.

To implant, ἐμφυτεύ-ειν.

To build, found, ιδρύ-ειν.

To shut, lock-up, κατακλεί-ειν.

To be said, λέγ-εσθαι (dici).

A robber, ληστής, οὐ, ὁ.

A treaty, συνθήκη, ης, ἡ.

Cube,—die, κύβος, ου, ὁ.

### Exercise 41.

#### 343. a) Translate into English.


1. Σὺ ταῦτα πάντα ἔχεις, ἃ οἱ ἄλλοι οὐκ ἔχουσι· πεπαῖδευσαι γὰρ ἱκανῶς. 2. Ἔτι καὶ νῦν ἔχνος τῆς τοῦ Θεοῦ πραότητος ἐν τοῖς ἡθεσιν Ἀθηναίων καταλέλειπται. 3. Οἰνὸν οὔσα ἐν μεθορίοις τῆς Ἀττικῆς καὶ Βοιωτίας ἐτετείχιστο. 4. Τέτριπται τὸ φάρμακον. 5. Οἷς<sup>b</sup> τὰ περὶ τὸν τράχηλον καὶ τοὺς κροτάφους αἱ φλέβες κατατεταμέναι εἰσὶ, δυσόργητοι. 6. Οἱ μελίχλωροι ἀπεψυγμένοι εἰσὶν. 7. Ἰχνεύομεν τοὺς λαγῶς, ὅταν νίφῃ ὁ Θεὸς<sup>c</sup> ὥστε ἠφανίσθαι τὴν γῆν. 8. Τὸ χρόνον γεγενῆσθαι μετὰ τὴν πρεσβείαν πολύν,<sup>d</sup> δέδοικα μὴ τινα λήθην ὑμῖν ἐμπεποιήκη. 9. Πέπαυσο.<sup>e</sup> 10. Μόνον σὺ ἡμῖν πιστὰ θεῶν πεποίησο.<sup>e</sup> 11. Αἱ πύλαι ἐκέκλειντο καὶ ἐπὶ τῶν τειχῶν ὅπλα ἐφαίνετο.

\* Even now; even at the present day (lit. still even now). <sup>b</sup> quibus. τὰ περὶ τὸν τράχ. = in the parts about the neck; a local accusative.

<sup>c</sup> lit. when the god snows = when it snows, since the Greeks referred atmospheric phenomena to Ζεὺς, as the god of the air. ὥστε = so that, c. infin.

<sup>d</sup> τὸ χρ. γεγενῆσθαι πολύν (= the circumstance that the time has become long =) the circumstance that much time has elapsed: this clause is the subject of the verb ἐμπεποιήκη. On δέδοικα μὴ — cf. K. 318. 8.

<sup>e</sup> Here the Imperative of the Perfect commands the immediate performance of the things commanded.

 Remember that in 'the house is built' (*domus ædificata est*), 'is built' is the Perfect; so whenever 'am' with the past participle denotes a permanent state as the result of a past action.

\* Perf. Pass. κέκλεισμαι and κέκλειμαι.



b) *Translate into Greek.*

1. The earth is covered. 2. A cloud veiled and hid (*say* : having veiled<sup>†</sup> hid) the sun. 3. The soldiers have been slaughtered. 4. Two brothers have been educated by the same master. 5. The monarchy has been destroyed by the people. 6. Many temples have been built for the gods by the Athenians. 7. Let the door be shut immediately. 8. Before action deliberate well. 9. There is implanted in all men a desire of self-government. 10. Let the prisoners-of-war be slain. 11. The enemy are said to be shut-up in<sup>19</sup> the castle. 12. The two sons of Zenophon, Gryllus and Diodorus, had been educated in Sparta. 13. Let the die be cast.

† προ-καλύπτειν.

## LESSON XLIII.

*Contracted Verbs in áω. Pres. and Imperf. Act.*

(Learn τιμάω, Pdm. 59.)

344. Contract Pure verbs are such as have for their characteristic *a*, *e*, or *o*, which are contracted with the following vowel or diphthong. Contraction takes place only in the *Present* and *Imperfect* of both Voices, because it is only in these two tenses that the characteristic vowel is followed by another vowel.

345. The contractions for verbs in *áω* are these :

<p><i>a</i> before an <i>e</i>-sound becomes <i>ā</i></p> <p><i>a</i> before an <i>o</i>-sound becomes <i>ω</i></p>	{	<p><i>ι</i> being <i>subscript</i></p> <p>if the <i>e</i>-sound</p> <p>is <i>ει</i>, <i>η</i> ; or the</p> <p><i>o</i>-sound, <i>οι</i>.</p>
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Thus, $\alpha\epsilon = \bar{\alpha}$	$\alpha\omicron = \omega$
$\alpha\eta = \bar{\alpha}$	$\alpha\omega = \omega$
$\alpha\epsilon\iota = \alpha$	$\alpha\omicron\iota = \varphi$
$\alpha\eta = \alpha$	$\alpha\omicron\upsilon = \omega.$

346.  $\Lambda\epsilon$  and  $\alpha\epsilon\iota$  are contracted into  $\eta$  and  $\eta$  (instead of into  $\alpha$  and  $\alpha$ ), from ( $\zeta\acute{\alpha}\epsilon\iota\nu$ )  $\zeta\eta\eta\nu$ , *to live*; ( $\pi\epsilon\iota\nu\acute{\alpha}\epsilon\iota\nu$ )  $\pi\epsilon\iota\nu\eta\eta\nu$ , *to be hungry*; ( $\delta\iota\psi\acute{\alpha}\epsilon\iota\nu$ )  $\delta\iota\psi\eta\eta\nu$ , *to be thirsty*; ( $\chi\rho\acute{\alpha}\epsilon\sigma\theta\alpha\iota$ )  $\chi\rho\eta\sigma\theta\alpha\iota$ , *to use*. These are also the regular contractions from  $\kappa\nu\acute{\alpha}\omega$ , *scrape*;  $\sigma\mu\acute{\alpha}\omega$ , *smear*;  $\psi\acute{\alpha}\omega$ , *rub*.

347. *Contracted Verbs* have very frequently (instead of  $\omicron\iota\mu\iota$ ,  $\omicron\iota\varsigma$ , &c.) the Optative

$\omicron\acute{\iota}\eta\nu$ , $\omicron\acute{\iota}\eta\varsigma$ , $\omicron\acute{\iota}\eta$	$\omicron\acute{\iota}\eta\mu\epsilon\nu$ , $\omicron\acute{\iota}\eta\tau\epsilon$ , $\omicron\acute{\iota}\eta\sigma\alpha\nu$	$\omicron\acute{\iota}\eta\tau\omicron\nu$ , $\omicron\acute{\iota}\eta\tau\eta\nu$
	$\omicron\acute{\iota}\mu\epsilon\nu$ , $\omicron\acute{\iota}\tau\epsilon$ , $\omicron\acute{\iota}\epsilon\nu$ .	or $\omicron\acute{\iota}\tau\omicron\nu$ , $\omicron\acute{\iota}\tau\eta\nu$

For verbs in  $\alpha\omega$ , the  $\alpha\text{-}\omicron\iota = \varphi$ : so that the form becomes  $\varphi\eta\nu$ ,  $\varphi\eta\varsigma$ ,  $\varphi\eta$ , &c.

348. The *Present Optative* in  $\omicron\acute{\iota}\eta\nu$  (for  $\epsilon\text{-}\omicron\acute{\iota}\eta\nu$ ,  $\omicron\text{-}\omicron\acute{\iota}\eta\nu$ ), and  $\varphi\eta\nu$  (for  $\alpha\text{-}\omicron\acute{\iota}\eta\nu$ ), is the prevailing form in the *Singular*, at least for the *first* (and *second*) Persons: in the *Plural* it is *rare*;  $\varphi\eta\sigma\alpha\nu$  is nowhere found,  $\omicron\acute{\iota}\eta\sigma\alpha\nu$  *hardly* ever. (Krüger.)

### 349. VOCABULARY 37.

*To love*; also, *to be contented*,  $\acute{\alpha}\gamma\alpha\tau\hat{\alpha}\nu$  (=  $\acute{\alpha}\epsilon\iota\nu$ ), with acc. or dat.

*Immortal*,  $\acute{\alpha}\zeta\acute{\alpha}\nu\alpha\tau\omicron\varsigma$ ,  $\omicron\nu$ .

*Miserably, unfortunately*,  $\acute{\alpha}\zeta\lambda\acute{\iota}\omicron\varsigma$ .

*To deceive*,  $\acute{\epsilon}\xi\alpha\pi\alpha\tau\hat{\alpha}\nu$  (=  $\acute{\alpha}\epsilon\iota\nu$ ).

*To love*,  $\acute{\epsilon}\rho\hat{\alpha}\nu$  (with gen.).

*Age*; especially *youth* or *manhood*,  $\eta\lambda\iota\kappa\acute{\iota}\alpha$ ,  $\alpha\varsigma$ ,  $\eta$ .

*Boldly*,  $\zeta\alpha\rho\acute{\rho}\alpha\lambda\acute{\epsilon}\omicron\varsigma$ .

*Appearance, outward figure*,  $\iota\delta\acute{\epsilon}\alpha$ ,  $\alpha\varsigma$ ,  $\eta$ .

*To sound*,  $\phi\zeta\acute{\epsilon}\gamma\gamma\text{-}\epsilon\sigma\zeta\alpha\iota$ .

*To conquer*,  $\nu\iota\kappa\hat{\alpha}\nu$  (=  $\acute{\alpha}\epsilon\iota\nu$ ).

*To pity*,  $\delta\lambda\omicron\phi\acute{\upsilon}\rho\epsilon\sigma\zeta\alpha\iota$  (with acc.).

*To see*,  $\delta\rho\hat{\alpha}\nu$  (see List VII).

*Point, height, full power, vigor*,  $\acute{\alpha}\kappa\mu\acute{\eta}$ ,  $\eta\varsigma$ ,  $\eta$ .

*To lighten*,  $\acute{\alpha}\sigma\tau\rho\acute{\alpha}\pi\tau\text{-}\epsilon\iota\nu$ .

*To thunder*,  $\beta\rho\omicron\nu\tau\hat{\alpha}\nu$  (=  $\acute{\alpha}\epsilon\iota\nu$ ).

*To do, act*,  $\delta\rho\hat{\alpha}\nu$ .

*To rush*,  $\delta\rho\mu\hat{\alpha}\nu$ .

*Before*,  $\pi\rho\acute{\iota}\nu$  (with infin. K. 337).

*How?*  $\pi\acute{\omega}\varsigma$ ;

To stir up together, throw into confusion, συγκυκᾶν.	To end, die, τελευτᾶν (=άειν).
Fighting with, fellow-combatant, ally, σύμμαχος, ον.	Dare, venture, τολμᾶν. To be silent, σιωπᾶν.

## Exercise 42.

## 350. a) Translate into English.

1. Πολλάκις γνώμην ἐξαπατῶσιν ἰδέαι. 2. Μή σε νικάτω κέρδος. 3. Πολλάκις νικᾷ καὶ κακὸς ἄνδρα ἀγαθόν. 4. Οἱ ἀγαθοὶ ἐρῶσι τῶν καλῶν. 5. Πολλοὶ<sup>a</sup> ἄνθρωποι ἐν τῇ τῆς ἡλικίας ἀκμῇ τελευτῶσιν. 6. Ἡ σιώπα, ἣ λέγε αμείνονα.<sup>b</sup> 7. Ἀνάγκη ἐστὶ πάντας ἀνθρώπους τελευτᾶν. 8. Νοῦς ὀρᾷ καὶ νοῦς ἀκούει. 9. Θαρράλέως, ὧ στρατιῶται, ὀρμῶμεν ἐπὶ τοὺς πολέμους. 10. Πρὶν μὲν πεινῇν, πολλοὶ ἐσθίουσι, πρὶν δὲ διψῇν, πίνουσιν. 11. Οὐκ ἔστι τοῖς μὴ δρῶσι σύμμαχος τύχη. 12. Περικλῆς ἥστραπτεν, ἐβρόντα, συνεκύκα τὴν Ἑλλάδα. 13. Εἶδε πάντες τοὺς γονέας ἀγαπῶεν. 14. Εἶδε ἡγαπήσαμεν τοῖς παροῦσιν. 15. Πῶς ἂν τολμῶν τὸν φίλον βλάπτειν; 16. Τὸ μὲν σῶμα πολλάκις καὶ πεινῇ καὶ διψῇ· ἡ δὲ ψυχὴ πῶς ἂν ἡ διψῇ ἡ πεινῇ; 17. Ψυχὴ ἀθάνατος καὶ ἀγῆρως ζῇ διὰ παντός (sc. χρόνου). 18. Κρεῖττον<sup>b</sup> τὸ μὴ ζῆν ἐστιν, ἢ ζῆν ἀθλίως. 19. Ὀλοφυρόμεθα τὸν ἐν τῇ τῆς ἡλικίας ἀκμῇ τελευτῶντα. 20. Ὅταν ὁ αὐλὸς φθέγγηται, παντάπασιν σιωπῶμεν.

<sup>a</sup> πολὺς.<sup>b</sup> Note 13.

QUES.—7. Why does the enclitic ἐστί retain its accent here? 10. Give the tenses of πίνειν, List VII. 11. Account for the accent of ἔστι. 18. Is οὐ or μή the usual word for 'not' with an Infin.?

## b) Translate into Greek.

1. Time conquers and changes all things. 2. Anger compels many men to do evil. 3. Do not keep silence, if you see any persons ill-affected towards the



government. 4. Neither hear nor see what you ought not. 5. We honor those who brave-dangers for their country. 6. I trusted: I was utterly-deceived. 7. You (*pl.*) were deceiving the stranger. 9. Deceive no body.

## LESSON XLIV.

*Contracted Verbs in έω. Present and Imperf. Act.*

351. *Eε* becomes *ει*.

*εο* becomes *ου*.

*ε* is thrown away before long vowels and diphthongs.

Thus, <i>εη</i> = <i>η</i>	<i>εει</i> = <i>ει</i>
<i>εη</i> = <i>η</i>	<i>εοι</i> = <i>οι</i>
<i>εω</i> = <i>ω</i>	<i>εου</i> = <i>ου</i>

352. Before the Opt. in *οίην* (347), the *ε* will disappear throughout; *ποι-ε-οίην* = *ποι-οίην*.

### 353. VOCABULARY 38.

To be dispirited, despair, *ἀν-μειν*.

To neglect, *ἀμελειν* (with *gen.*).

To flow away, *ἀπορρέιν*.

To practise, *ἀσκειν*.

To want, *δεῖν* (= *έειν*, *gen.*); *δεῖ*, there is need, it is necessary, one must (with *acc.* and *infin.*).

To be unfortunate, *δυστυχεῖν*.

To sell, *πωλεῖν*.

To be fortunate, happy, *εὐτυχεῖν*.

To approve, praise, *ἐπαινεῖν*.

To will, be willing, *θέλειν*, *ἐθέλειν* (*velle*).

Request, prayer, *εὐχή. ης, ή.*

To take trouble, to work, *πονείν* (*laborare*).

To expect, presume, *προσδοκᾶν*.

To accomplish, *τελειν*.

Bundle or mats of reeds, rushes, &c. *ρίψ, ριπ-ός, ή.*

To do in common with any one, help, assist, *συλλαμβάν-ειν* (with *dat.*).

To work with any one, help, assist, *συμπονεῖν* (with *dat.*).

To think, be sensible, *φρονεῖν*.

To confess, to profess, *ὁμολογεῖν*.

To be a retail trader, *καπηλεύειν*.

Even if, even though, <i>κἂν</i> (=καὶ ἐάν).	φρονεῖν.
To be high-minded, proud, <i>μέγα</i>	To demand (money, &c.) <i>πράττ- εσθαι</i> .

## Exercise 43.

## 354. a) Translate into English.

1. Τιμῶμεν τοὺς ἀγαθοὺς, ἵνα ἅμα τῷ τιμᾶν ἀσκῶμεν. 2. Ὁ πεισθεὶς ἡμῶν τῷ λόγῳ εὐτυχεῖ τε καὶ εἰς χρόνον ἅπαντα εὐτυχοῖ. 3. Ἀνὴρ πονηρὸς δυστυχεῖ, κἂν εὐτυχῇ. 4. Σιγᾶν μᾶλλον, ἢ λαλεῖν πρέπει. 5. Ὅτι ἂν ποιῇτε, νομίζετε ὀρᾶν Θεόν. 6. Φίλος φίλῳ συμπονώων αὐτῷ πονεῖ. 7. Οἱ ἄνθρωποι θνητοὶ μὴ φρονούντων [Note 7] ὑπὲρ Θεοῦ. 8. Ὁ μάλιστα εὐτυχῶν μὴ μέγα φρονεῖτω. 9. Οὐδέποτε ἄθῦμειν τὸν κακῶς πράττοντα<sup>a</sup> δεῖ, τὰ βελτίω [Note 13] δὲ προσδοκᾶν αἰεὶ. 10. Τῷ πονούντι Θεὸς συλλαμβάνει. 11. Δικαιοσύνην ἀσκεῖτε καὶ ἔργῳ καὶ λόγῳ. 12. Ἀπὸ τῆς Νέστορος γλώττης, ὥσπερ μέλι, ὁ λόγος ἀπέρρει. 13. Σωκράτης τοῦ σώματος οὐκ ἡμέλει, τοὺς δὲ ἀμελοῦντας οὐκ ἐπῆνει. 14. Εἴθε, ὦ Θεός, τελοίης μοι τὴν εὐχὴν. 15. Εἴθε εὐτυχοῖτε, ὦ φίλοι. 16. Θεοῦ Δέλοντος, κἂν ἐπὶ ῥιπὸς πλέοις. 17. Οὐκ ἄθυμούμεν τοῖς παροῦσι πράγμασιν. 18. Φύσει ὑπάρχει τοῖς ἐθέλουσι πονεῖν καὶ κινδυνεύειν τὰ τῶν ἀμελούντων. 19. Ἔστιν οἷ<sup>c</sup> ἀμελοῦντες τῶν οἰκείων τῶν ἀλλοτρίων ἐπιμελοῦνται. 20. Τὴν δικαιοσύνην καὶ τὴν ἄλλην ἀρετὴν ἀσκεῖτε. 21. Τὰ αὐτὰ ἐποιοῦν, ὅτε φεύγοντες ἐδυστύχουν αὐτοί.

<sup>a</sup> Neut. of ὅστις (Pdm. 50): printed ὅτι or ὅ,τι, to distinguish it from ὅτι, *that*.

<sup>b</sup> κακῶς πράττειν = *to be doing ill; to be unfortunate*. ὁ αὐτός (give the English of it).

<sup>c</sup> K. 331. Rem. 4.

## b) Translate into Greek.

1. Are we not with-reason most angry with<sup>32</sup> those who are most able<sup>d</sup> (*p*) not to act-unjustly.<sup>e</sup> 2. In<sup>19</sup>

such things they are poor, but you are rich. 3. Those who bring (*p*) to you kings' garments, or wrought copper or gold, sell them more artfully than those who profess (*p*) to be-retail-traders. 4. I would not praise such persons. 5. Did you not sell (*imperf.*) vegetables? 6. Reason is the remedy for the soul when it is sick (*p*). 7. We think that the man who is fortunate (*p*) is also wise. 8. Honor your parents, love your friends, obey rulers.

<sup>d</sup> δυνάμενος.

<sup>e</sup> μή is more usual than οὐ with the *infin.*

## LESSON XLV.

*Contracted Verbs in ὄω. Present and Imperf. Act.*

355. *Oε, oo, oov, become ov.*

*οη, ow, become ω.*

*οη (subscript), οει, οοι, become οι (but οει = ov in Infin.).*

356. *Oo and oe are contracted into ω (instead of into ου), and όη into φ̑ (instead of into οί), in ριγώω, ριγῶ, to freeze, Inf. ριγῶν and ριγοῦν, Part. Gen. ριγῶντος and ριγοῦντος, Subj. ριγῶ, Opt. ριγῶην, &c.*

357. *On the Imperfect and the Aorist of the Indic.]* The *Imperfect Indicative* answers, not only to our Imperf. (with *was* —), but also to our (and the *Lat.*) *Perfect*. It then denotes a *continued* or *repeated* action; the *Aorist*, a *single, definite one*, stated without any *intimation* of its lasting.—It may necessarily have a *duration* even of indefinite length, but the tense does not intimate it.

358. *Infin. of the Aorist.]* The Infinitive of the Aorist is usually not a *præteritum*, except after *verba*





γνώμην. 4. Οἱ Λακεδαιμόνιοι ἤλευθέρουν τοὺς Ἑλληνας. 5. Ἐπεὶ ἡ σάλπιγξ ἐφθέγγετο καὶ ἐπαιάνιζον οἱ Ἕλληνες, ἐνταῦθα οὐκέτι ἐδέξαντο οἱ πολέμιοι ἀλλ' ἔφευγον. 6. Αἱ φίλαι τὰ ἔθνη ζητοῦσι συνεξομοιοῦν. 7. Χαλεπῶς ἂν ταῖς τῶν ἀγαθῶν ἀρεταῖς ἐξισοίης τοὺς ἐπαίνους. 8. Ζήλου, ὦ παῖ, τοὺς ἐσθλοὺς καὶ σώφρονας ἄνδρας. 9. Ἡ τύχη πολλοὺς κακῶς πράττοντας ὀρθοῖ. 10. Πλήθος κακῶν τὴν ἀνδρωπίνην ζοῖν ἀμαυροῖ. 11. Αἱ περὶ τι σφοδραὶ ὀρέξεις τυφλοῦσιν εἰς τὰ ἄλλα τὴν ψυχὴν. 12. Τὴν ἀρετὴν καὶ τὴν σοφίαν ζηλώμεν. 13. Χρυσὸς ἐστὶν ὁ δουλῶν θνητῶν φρένας. 14. Οἱ πολέμιοι τὸ στράτευμα ἡμῶν ἐδόλουν. 15. Οἱ νεανῖαι τὴν σοφίαν ζηλοῖεν. 16. Οἱ πολέμιοι ἐπλησίαζον, ἵνα τοὺς αἰχμαλώτους ἐλευθεροῖεν.

*b) Translate into Greek.*

1. Strangers were not allowed to live-in Sparta.  
2. The Ephori are empowered to punish whomsoever they please (297). 3. The Ephori were empowered to punish whomsoever they pleased. 4. Idleness destroys the excellence of natural-disposition, but instruction corrects its badness. 5. Emulate the good man and the sober-minded one. 6. Do not tell<sup>a</sup> even<sup>b</sup> to your most intimate friend what you wish to be concealed. 7. It is right to give (παρέχειν) to others whatever (say : as many things as<sup>56</sup>) you expect to receive<sup>c</sup> from them. 8. What is sudden and unexpected (say : the sudden and unexpected) enslaves the spirit.

<sup>a</sup> δηλοῦν = ostendere.

<sup>b</sup> K. 318. 6.

<sup>c</sup> λαβεῖν, Inf.

Aor. 2. from λαμβάνω. See Irr. Verbs, List IV.

## LESSON XLVI.

*Verbs in αω. Pass. and Mid. Aorist Infin.*

## 361. VOCABULARY 40.

*To accuse of, charge with, αἰτιᾶσθαι (= αἰεσθαι);* τινά τι (as here) is rare, except in case of neut. pron. Also with ὅτι = *to blame—because.*

*Introduction, commencement, ἐσθῆ-γῆσις, εὖς, ἦ.*

*At once, ἤδη.*

*Better, λῶφον (= λωῖων). Note 13.*

*To proclaim, κηρύττειν.*

*To hear, listen to, ἀκροᾶσθαι (= αἰεσθαι,) with gen.*

*To devise, contrive, μηχανᾶσθαι (= αἰεσθαι).*

*Not befitting, disgraceful, ἀεικὴς, ἐς.*

*One running through the whole day, a courier, ἡμεροδρόμος, οὐ, ὁ (ἡμέρα, δραμεῖν, to run).*

*To endeavor, to try, πειρᾶσθαι (= αἰεσθαι).*

*The buying of a horse, ἐπωνεῖα, ας, ἡ (ἵππος, ἀνέισθαι, to buy).*

*To be raised-in-price (of corn), to be rising, ἐπιτιμᾶσθαι.*

*To give over, λήγειν (used with the participle).*

*To acquire, κτᾶσθαι (= αἰεσθαι). Perf. κέκτημαι (I have acquired=) I possess.*

*Sandal, shoe, ὑπόδημα, ατος, τό.*

*To use, employ, χρῆσθαι (= αἰεσθαι).*

362. For the meaning of the *Aor. Infin.* cf. 358: and for that of the *Aor. Opt.* and the construction of clauses introduced by ὅτι, ὥς, cf. 318, 319.

1. *He says, that he has done it,*

λέγει, ὅτι ἐποίησε (or φησὶ ποιῆσαι)

*He said, that he had done it,*

εἶπεν } ὅτι ποιήσειεν  
(ἔλεξεν) } ὅτι ἐποίησεν.  
ἔφη ποιῆσαι.

2. { βούλεται κλέψαι (τι) = *vult furari (aliquid).*  
{ φησὶ κλέψαι (τι) = *dicit se (aliquid) furatum esse.*

3. *Θαυμαστὸν τὸ πεισθῆναί τινας, ὥς —, it is strange that some persons should have been persuaded that —, &c.*



An infinitive or participle dependent on a *præteritum*, is considered as a *præteritum*.

### Exercise 45.

#### 363. a) Translate into English.

1. Οἱ Λακεδαιμόνιοι ἤτιώντο αὐτοὺς τὴν τε ἐσθήγησιν τοῦ παντός, καὶ ἔφασαν<sup>a</sup> αὐτοὺς ἤδη ἀδικεῖν, ὅτι οὐ δέχονται<sup>b</sup> τὰς Ἀθηναίων σπονδάς. 2. Σωκράτης ἀκούσας ἠτιάτο αὐτόν, ὅτι οὐ τοῦτο πρῶτον ἠρώτα,<sup>c</sup> πότερον λῶν εἴη αὐτῷ πορεύεσθαι ἢ μένειν. 3. Ἐπεὶ ταῦτα ἐκηρύχθη, ἔγνωσαν<sup>d</sup> οἱ στρατιῶται ὅτι κενὸς ὁ φόβος εἴη.<sup>e</sup> 4. Κῦρος μεταπεμφάμενος τοὺς στρατηγοὺς τῶν Ἑλλήνων, ἔλεγεν ὅτι ἡ ὁδὸς ἔσοιτο πρὸς βασιλέα μέγανεις Βαβυλῶνα. 5. Ὅμοίως ἀμφοῖν ἀκροάσασθαι δεῖ. 6. Ἐλεγεν ὅτι ὁμοίως ἀμφοῖν ἀκροάσασθαι δέοι (or δεῖ). 7. Εὐνοὺς<sup>f</sup> λόγος λύπην ἰάται. 8. Περικλῆς ὑπὸ τῶν Ἀθηναίων ἠγαπᾶτο καὶ ἐτιμᾶτο. 9. Οἱ ἡμεροδρόμοι οὐκ ἐχρῶντο ὑποδήμασιν ἐν ταῖς ὁδοῖς. 10. Οὐκ αἰκές, εἰάν τις ὑπ' ἐχθρῶν ἐξαπατᾶται [Note 7]. 11. Εἴτε ὑπὸ φίλων ἐθέλεις ἀγαπᾶσθαι, τοὺς φίλους εὐεργέτει· εἴτε ὑπὸ τινος πόλεως ἐπιθυμῇς τιμᾶσθαι, τὴν πόλιν ὠφέλει· εἴτε ὑπὸ τῆς Ἑλλάδος πάσης ἀξιούς ἐπ' ἀρετῇ θανυμάζεσθαι, τὴν Ἑλλάδα πειρῶ εὖ ποιεῖν.

<sup>a</sup> Pdm. 69.

<sup>b</sup> or δέχονται.

<sup>c</sup> or ἐρωτήσῃ. Ob-

serve the Imperf.

<sup>d</sup> Pdm. 63.

<sup>e</sup> or ἐστί, or (less

commonly) ἦν.

<sup>f</sup> εὐνοὺς (explain its accent).

#### b) Translate into Greek.

1. Those who confer-benefits (*p*) never cease to be loved (*say*: continue<sup>s</sup> being loved). 2. We do not obtain our friends by being treated<sup>b</sup> well, but by treating<sup>i</sup> them well. 3. We will first write how<sup>k</sup> a man may be least deceived in buying-a-horse. 4. We see the corn raised-in-price in the Piræus. 5. (Why

have not you declared =) declare at once your opinion about what is now asked (*p*). 6. They will not give-over devising and preparing all manner of contrivances, until<sup>1</sup> you are willingly deceived. 7. You the injured || °party do not at all accuse him, but are blaming some of yourselves. 8. These persons are devising and preparing the death of their neighbors (*say*: death to their neighbors).

<sup>ε</sup> διατελεῖν.

*recipients.*

*si ita forte sit*, c. subj.).

<sup>h</sup> Say *suffering* (πάσχοντες), i. e. being the

<sup>i</sup> εἶδ' ὄραν, c. acc.

<sup>k</sup> ὥς ἂν (= quomodo

<sup>l</sup> ὥς ἂν (c. subj.).

## LESSON XLVII.

### *Verbs in εω. Pass. and Mid.*

#### 364. VOCABULARY 41.

*To be ashamed* before any one, reverence, esteem, αἰδεῖσθαι (=έεσθαι), with acc.

*To distrust*, ἀπιστεῖν (=έειν), with dat. ἀπιστεῖσθαι, *to be disbelieved*.

*To want*, δεῖσθαι (with gen.).

*The year*, ἔτος, εος, τό.

*Strong, powerful*, ἰσχυρός, ά, όν.

*To break into* (lit. *to dig through*), διορύττ-ειν.

*To despise*, καταφρονεῖν (with gen.). καταφρονεῖσθαι, *to be despised*.

*Talkative*, λόλος, όν.

*To hate*, μῖσεῖν (=έειν).

*To move*, κινεῖν. Mid. *to move oneself, to move* (intrans.).

*To hum*, βομβεῖν (=έειν).

*As, in order that*, ὅπως (subj. after a principal tense; opt. after a historical tense; after verbs of care, endeavor, &c., indic. fut.

*Near*, πλήσιος, α, όν. Οἱ πλήσιον (adv.), *those near, our fellow-men*.

*To besiege*, πολιορκεῖν.

*Having undivided wings*, ὁλόπτερος, όν: τὰ ὁλόπτ. = *insects whose wings are undivided*.

*To frighten*, φοβεῖν (=έειν). Mid. *to be frightened, to fear*.

## Exercise 46.

## 365. a) Translate into English.

1. "Οτε πλούσιος ἦν, ἐφοβούμην μή τις μου τὴν οἰκίαν διορύξας καὶ τὰ χρήματα λάβοι καὶ αὐτόν τί με κακὸν ἐργάσαιτο. 2. Οἷς αἴσθησις ὑπάρχει, καὶ τὸ λυπεῖσθαι καὶ χαίρειν. 3. Παντὶ τῷ πεφυκότι κινεῖσθαι μὴ δυναμένῳ δ' αἰεὶ καὶ συνεχῶς κινεῖσθαι μεθ' ἡδονῆς ἀναγκαῖον εἶναι καὶ ὠφέλιμον τὴν ἀνάπανσιν. 4. Βομβοῦντα φαίνεται τὰ ὀλόπτερα, ὅταν κινῆται. 5. Αἰδοῦ τοὺς Θεούς. 6. Τὸν ἀγαθὸν ἄνδρα ποιοῦ ἑταῖρον. 7. Φιλοῦντες φιλοῦνται, μισοῦντες μισοῦνται. 8. Τὸν ἰσχυρὸν δεῖ πρᾶον εἶναι, ὅπως οἱ πλησίον αἰδῶνται μᾶλλον, ἢ φοβῶνται. 9. Αἰδεῖσθαι δεῖ φίλους. 10. Ἀπιστοῦνται οἱ λάλοι, καὶ ἀληθεύουσιν. 11. Οἱ Πέρσαι ὑπὸ τῶν Ἑλλήνων ἐμισοῦντο καὶ κατεφροῦντο. 12. Ὁ μηδὲν ἀδικῶν οὐδενὸς δεῖται νόμου.

## b) Translate into Greek.

1. Do not only praise the good, but also imitate them. 2. In Thymbrium there was a fountain called that<sup>a</sup> of Midas. 3. Cyrus did not suffer<sup>b</sup> the evil-doers and unjust to laugh-at<sup>c</sup> him, but punished them (= used to punish: *imperf.*) all most-unsparingly. 4. That which is held-in-estimation at any time<sup>c</sup> is practised. 5. Some<sup>c</sup> persons move whilst they are asleep (*p*), and do many waking<sup>c</sup> actions. 6. We who were then delighted (*p*) are now grieved. 7. Troy was besieged ten years (*acc.*) by the Greeks. 8. The citizens feared lest the city should be besieged. 9. Let nobody fear death.

<sup>a</sup> Say: 'the.'<sup>b</sup> ἐᾶν = ἐά-ειν, sinere, takes for its augment after the ε: imperf. ἔων, &c.<sup>c</sup> αἰεὶ (= *semper*).



## LESSON XLVIII.

*Contracted Verbs in ὄω. Pass. and Mid.*

## 366. VOCABULARY 42.

*Strength, ἀλκή, ἦς, ἡ.**To make proud, γαυροῦν (=όειν).**Mid. to be proud of, exult in (acc. or with ἐπί and dat.).**To oppose, resist, thwart, ἐναντιοῦσθαι (with dat.).**To obscure utterly, to blot out, annihilate, ἐξαμαυροῦν.**Custom, manner, character, ἥθος, εὖς (ους) τό.**To part, divide, μερίζ-ειν.**Flesh, σάρξ, σαρκός, ἡ.**Haughty, proud, ὑπερήφανος, ον.**To bring low, to humble, ταπεινοῦν.**To worst, subdue, subjugate, χερουῖσθαι.**To convert into blood, ἐξαιματοῦν.**To punish, ζημιοῦν.**Exercise 47.*367. a) *Translate into English.*

1. Οὐκ ἀναμένομεν ἕως ἂν ἡ ἡμετέρα χώρα κακῶται. 2. Δουλούμεθα τῇ σαρκὶ καὶ τοῖς πάθεσιν. 3. Ὑπὸ τῆς ἀνάγκης πάντα δουλοῦνται ταχύ. 4. Ἡ φιλία εἰς πολλοὺς μεριζομένη ἐξαμαυροῦται. 5. Τοὺς φίλους ἐλευθερώμεν, τοὺς δὲ ἐχθροὺς χειρώμεθα. 6. Μὴ γαυροῦ σοφία, μήτ' ἀλκῇ, μήτε πλούτῳ. 7. Τὸ ἥθος μάλιστα ἐκ τῶν ἔργων δηλοῦται. 8. Ὁ ὑπερήφανος ταπεινοῖτο. 9. Οὐ καλὸν ἐστὶ, ἐπὶ τῇ σοφίᾳ γαυροῦσθαι. 10. Οἱ τοῖς ἀγαθοῖς ἐναντιούμενοι ἄξιοί εἰσι ζημιοῦσθαι. 11. Οἱ στρατιῶται ὑπὸ τῶν βαρβάρων ἐδολοῦντο. 12. Πάντες κακοὶ ζημιοῦντο.

b) *Translate into Greek.*

1. The Greeks are enslaving themselves.<sup>a</sup> 2. How would a man be less punished by the state, or how would he be more honored than if he were to obey (εἰ with Opt. Pres.) the laws? 3. This man is doing what he pleases, and enslaving the cities of the Greeks.

4. The secreted-essence<sup>b</sup> of the food is changed (*p*) and converted-into-blood. 5. Alas! we are enslaving ourselves. 6. They said,<sup>c</sup> that the citizens had enslaved themselves.

<sup>a</sup> *Oneself, themselves.* As *ipse* in Latin is often prefixed to *sibi, se*, so αὐτός, in Greek, to ἐαυτ-φ, -όν, -ούς: αὐτ-φ, -όν, -ούς.

<sup>b</sup> ἀναθυμίασις, ἥ, properly, a vapor rising, an exhalation: probably considered here as a subtle essence extracted from the solid food.

<sup>c</sup> ἐλέγον. Ἀέγω takes mostly ὅτι: φημί mostly *acc. c. infin.*

## LESSON XLIX.

### *Tempora Secunda. Second Aorist.*

368. The *Second Aorist* is an Aorist formed from the *short root* (235) by augmenting it, and adding the following terminations:

<i>Act.</i>	<i>Mid.</i>	<i>Pass.</i>
ον	όμεν	ην

(ον, όμεν being conjugated like the *Imperfects* with those terminations; ην like the *First Aor. Pass.*).

369. Comparatively few, and those mostly *primitive* (many of them *irregular*) verbs, form the *Second Aorist*. It is not formed from any with the derivative endings άω, έω, όω, εύω, αίνω, ύνω, άζω: hardly from verbs whose true characteristic is a *t-sound*; nor when such an Aorist would be *identical in form* with the Imperfect (whether distinguished from it by quantity or not). Thus not ἔγραφον; but the pass. ἐγράφην is formed.

370. Very few verbs have both a *First Aorist* (as we must henceforth call it) and a *Second Aorist* in the *Active* and *Middle*. The co-existence of the two forms is less uncommon in the *Passive*. Τρέπω is the only verb that has *all* the possible Aorists.

371. Besides the changes given (in 235) as the necessary steps for obtaining the short root (*η* and *αι* into *α*; *ει, ι* into *ι*: *ευ* into *υ*), the *ε* of *monosyllable*

roots is always changed into *a* for *liquid* verbs, and sometimes for *mute* verbs.

## EXAMPLES.

	ACT.	MID.	PASS.
βάλλω ( <i>cast</i> )	ἔβαλον	ἐβαλόμην	ἐτράπην
τρέπω ( <i>turn</i> )		ἐτραπόμην	
φεύγω ( <i>fly</i> )	ἔφυγον		ἐτρίβην
τρίβω ( <i>rub</i> )			ἐκλάπην
κλέπτω ( <i>steal</i> )			
τέμνω ( <i>cut</i> )	ἔτεμον*		
χαίρω ( <i>rejoice</i> )			ἐχάρην
πλέκω ( <i>weave</i> )			ἐπλάκην
λείπω ( <i>leave</i> )	ἔλιπον	[ἐλιπόμην]	[ἐλίπην]

372. The following are very common Second Aorists from *irregular* verbs.

## EXAMPLES.

	ACT.	MID.
λαμβάνω (ληβ-) (capio)	ἔλαβον	ἐλαβόμην
λανθάνω (ληθ-) (lateo)	ἔλαθον	ἐλαθόμην
μανθάνω (μηθ-) (disco)	ἔμαθον	
τυγχάνω, ( <i>chance ; hit</i> )	ἔτυχον	
πυνθάνομαι (πενθ-) ( <i>inquire, learn by inquiry</i> )		ἐπυνθόμην
δάκνω ( <i>bite</i> )	ἔδακον	
κάμνω ( <i>labore</i> )	ἔκαμον	

Λανθάνω ποιῶν τι = *I do it unconsciously* (to myself) or *without being observed* (by others).

373. Some Second Aorists have *not* the short penult. Two such, of very frequent use, are ἦλθον, *veni*, and εἶρον, *inveni* (see ἔρχομαι, List VII: εὐρίσκω, List V). Εἶλον (ἔλε, &c.) is Aor. 2. from obsolete root ἐλ-, used to supply the wanting tense of αἰρέω (List VII). ἄμαρτάνω, ἤμαρτον (List III).

\* Observe the ε: it has ἔταμον once in Thuc.; the only instance in Attic prose before Aristot. (Kr.)



374.  $\square$  Τρέψασθαι = *in fugam convertere* (e. g. hostes) : *τρέψομαι* = *se convertere* (to turn oneself; to go).

375. The Moods of Aor. 2. for the *Active* and *Mid.* have the same terminations as the Present Act. and Mid.; those for Aor. 2. *Pass.* the same as for Aor. 1. *Pass.*

But

a) Infin. Aor. 2. Act. is *perispomenon* : εἶν.

b) Partcp. Aor. 2. Act. is *oxytone* : ὦν, οὔσα, ὄν (όντος, &c.).

c) Imperat. Aor. 2. Mid. is *perispomenon* : οὔ.

d) Infin. Aor. 2. Mid. is *paroxytone* : ἐσθαι.

376. Remember that when you find a participle in ὦν, ὄν, *oxytone* (or in ὄντος, ὄντι, ὄντα, &c. *paroxytone*), you may conclude it is the participle of a Second Aor.

377. The Subj., Infin., and Partcp. of Aor. 2. *Pass.* are (as in Aor. 1. *Pass.*) ᾧ (*perispomenon*), ἦναι (*properispomenon*), εἰς (cum acuto).

ἔλαβον	λαβέ*	λάβω	λάβοιμι	λαβεῖν	λαβών
ἐλαβόμην	λαβοῦ	λάβωμαι	λαβοίμην	λαβέσθαι	λαβόμενος
ἐγράφην	γράφητι	γραφῶ	γραφείην	γραφῆναι	γραφείς.

### 378. VOCABULARY 43.

To aim at, στοχάζεσθαι (with gen.).

To chance, to hit (gen.) τυγχάνειν : hence, to obtain, attain to. τυγχάνω ποιῶν τι = *I happen or chance to be doing it* : often but little stronger than *I am doing it*, especially τυγχάνω ὦν.

To miss (a mark, gen.), to err, sin, ἀμαρτάνειν : aor. 2. ἤμαρτον.

To light upon, meet (with), ἐν-τυγχάνειν (with dat.).

Defiled, impure, vile (of persons), μιαιρός, á, ὄν.

To make drunk, καταμεθύσκ-ειν. Fut. καταμεθύσω.

To take up, ἀναιρεῖν (aor. 2. ἀνείλον, List VII).

To grow weary, ἀποκάμν-ειν (aor. 2. ἀπέκαμον) : aor. (in moods) to be wearied, tired, &c. (used with partic.).

\* εἰπέ, εὔρέ, ἐλθέ, and in Attic λαβέ, ἰδέ, are *oxytone* : but in their compound forms the accent is thrown back : ἐξελεθε· ἀπόλαβε.

To fling into, ἐμβάλλ-ειν.

By night, νύκτωρ (noctu).

To cut the throat (of any body),  
ἀποσφάττ-ειν.

Book, βιβλίον, ου, τό.

A windfall, lucky discovery, ἔρ-  
μαιον, ου, τό (supposed to be  
sent by *Hermes*).

ἁμαρτάνω, ἁμαρτήσομαι, &c. Aor. 2. ἤμαρτον, List III.

### Exercise 48.

#### 379. a) Translate into English.

1. Νῦν δὴ ἄμεινον ἂν μάθοις ὃ ἀρτὶ ἡρώτων.
2. "Οταν ὅπλοις δέῃ<sup>a</sup> πρὸς ὅπλα χρῆσθαι, διαφέρει πάμπλου ὁ μαθὼν τοῦ μὴ μαθόντος. 3. "Αλλου στοχαζόμενος ἔτυχε τούτου. 4. Ἡσίοδος ὁ ποιητὴς λέγεται ὑπὸ τῶν ταύτη<sup>b</sup> ἀποθανεῖν. 5. Τῶν ἀποθανόντων τὰ ἡστᾶ ἀνελόντες ἐξέβαλον. 6. Πόθεν τοῦτο τὸ ἔρμαιον εὗρέτην; 7. Σὺ μοι, ὦ ξένε, μηδαμῶς ἀποκάμης χαριζόμενος.<sup>c</sup> 8. Ταῦτα ἀκούων σφόδρα ἐχάρην. 9. Ὁ μιὰρὸς οὗτος καταμεθύσας τὸν ξένον, ἐμβαλὼν εἰς ἄμαξαν, νύκτωρ ἐξαγαγὼν<sup>d</sup> ἀπέσφαξε, καὶ ταῦτα ἀδικήσας ἔλαθεν ἑαυτὸν ἀθλιώτατος γενόμενος. 10. Σχεδὸν τί μοι ὥρα τραπέσθαι πρὸς τὸ λουτρόν. 11. Τίς γὰρ ἂν ποτε ῥήτωρ ἐνεδυμήθη ἢ νομοθέτης ἥλπισεν ἁμαρτήσεσθαι τίνα τῶν πολιτῶν τοσαύτην ἁμαρτίαν;<sup>e</sup> 12. Ὡ Εὐκλείδῃ, εἰ μεираκίῳ τινὲ ἐνέτυχες ἀξίῳ λόγου, ἡδέως ἂν πυθοίμην. 13. Παῖ, λαβὲ τὸ βιβλίον καὶ λέγε.<sup>f</sup> 14. Οὐκ ἔχω ὅποι τράπωμαι.<sup>g</sup>

<sup>a</sup> δεῖ, oportet: Subj. δέῃ, δέοι, δεῖν, δέον: Fut. δεήσει—δεήσοι.

<sup>b</sup> οἱ ταύτη = the men here, the people of this neighborhood.

<sup>c</sup> How are μή and its compounds used in prohibitions? (K. 318. 3.) ἀπέκαμον ποιῶν τι = I am wearied (or tired) of doing it. (K. 310. 4.)

<sup>d</sup> A Second Aorist Participle (with what is called the Attic reduplication) from ἐξ-άγω. Aor. 2. ἐξ-ήγαγον.

<sup>e</sup> ἁμαρτάνειν ἁμαρτίαν (to sin a sin =) to commit a sin, K. 278.

<sup>f</sup> Observe λαβέ, single completed action (Aor.); λέγε, continued one (Pres.).

<sup>g</sup> = non habeo quo me vertam.

b) *Translate into Greek.*

1. The ambassadors of the Thebans did not receive these things. 2. The money slipped away without his knowing it.<sup>h</sup> 3. It is a very great thing, to attain-to preservation. 4. If you (*pl.*) had done this, not one of you all would have attained-to safety.<sup>i</sup> 5. Let him pay what he has stolen (*p*) twice over.<sup>k</sup> 6. Did you not fling the corpse into a cart? 7. This °at least is not an easy thing, to hit that mark. 8. The boy, like some mad dog, bit his companions. 9. Whence did you learn so accurately what was done (*p*) by them? 10. I should like to learn Geometry. 11. He is said to have missed the mark.

<sup>h</sup> Any thing slips away from any body without his knowing it, λανθάνει τινά τι διαρρύνει (*neut. partcp.*), from Aor. 2. δι-ερρύην (from διαρρεῖν). Pdm. 63. <sup>i</sup> K. 260. 2. <sup>k</sup> To pay any thing twice over, or restore it twofold, ἐκτίνειν τι διπλάσιον.

## LESSON L.

*Second Perfect.*

380. The *Second Perfect* and *Pluperfect* are formed from the *short root*; their terminations are *a*, *ειν* (the change for the other persons, and the rules for *augment* and *reduplication*, being the same as for the First Perf. and Pluperf.).—πέ-φενγ-*a* (φεύγω).

381. These tenses change the short *a*, *ε*, *ι* of the root into *η*, *ο*, *οι* respectively: θάλλ-ω (θαλ-), τέθηλα: φαίνω (φαν-), πέφηνα: φθείρ-ω (φθερ-), ἔφθορα: λείπ-ω (λιπ-), λέλοιπα.

382. For roots which have *ει* in the Present, *liquid* roots have *ο* in Perf. 2 (because their short root has *ε*);



mute-roots *οι* (because *their* short root has *ι*): φθείρω, κτείνω, ἔφθορα, ἔκτονα; λείπω, πείθω, λέλοιπα, πέποιθα.

383. Long *a* remains unchanged in πέπρᾱγα (πράσσω) and κέκρᾱγα (κράζω).

384. The partiality of the Perf. 2. for the *ο*-sounds is shown in the irregular Perfects οἶδα (novi), *I know* (Pdm. 70); ἔοικα, *I resemble*, or *am like* (εἶκω); ἔρρωγα, *I am torn* (ρήγνυμι, List IX); ἔωθα (solitus sum), *I am accustomed* or *wont* (ἔθω).

385. From verbs that have a *causative* meaning (i. e. that signify to *cause* to do any thing), the Perf. 2. has usually the *immediative* meaning (i. e. the meaning of *being caused to do*), which is an *intransitive* meaning: hence many of them have the meaning of a *new Present* (e. g. those in the last rule) with an (*immediative*) intransitive meaning. Thus πήγνυμι, *I fix* (i. e. *cause* a thing to remain unmoved): πέπηγα, *I am fixed* (i. e. *am caused* to remain unmoved).—It is in this way that some Second Perfects appear to belong to the Middle Voice, since the (*causative*) Perf. Act. is not in use, but the Middle (in an *immediate* sense) is: thus γίγνομαι = fio; Perf. 2. γέγονα (= I have been caused to exist), *I do exist*, *I am* (also as Perf. to εἰμί: κακὰ γέγονε, καὶ ἔστι, καὶ ἔσται): μαίνομαι, *I am becoming mad*; μέμνη (I have been rendered mad =) *I am mad* (the verb μαίνω, *insanum facio*, being obsolete).

386. *Futurum Atticum.*] When *σω* is preceded by a short vowel, the *σ* of *Fut. Act.* and *Mid.* is sometimes left out in the Attic dialect, and the two vowels contracted, so that the terminations become *ῶ*, *οῦμαι*: τελέω, *Attic Future* τελῶ; *Mid.* τελοῦμαι.

From verbs in *έω, άζω* (Fut. *έσω, άσω*) this Fut. occurs *often* (not *always*) only in *καλέω, τελέω, βιβάζω*. In Mid. *μαχοῦμαι* (from *μάχομαι*). *Έλω, ᾗς, ᾗ* (= *έλάσω*, from *ελαύνω*) is also the usual form: and *σκεδῶ, ᾗς, ᾗ, &c.* (= *σκεδάσω*, from *σκεδάννυμι*, List X), probably the *only* Attic form.

387. When the short vowel is *ι*, the two vowels are not capable of contraction; but the *ω* is circumflexed, and conjugated *as if* a contraction had taken place. Thus (*νομίσω*), *νομιῶ, εῖς, &c.*

*τελέσω*—*τελῶ, τελεῖς,*  
*νομίσω*—*νομιῶ, νομιεῖς,* } *εἶ | οὔμεν, εἶτε, οὔσι(ν). | εἶτον, εἶτον*  
*βιβάσω*—*βιβῶ, βιβᾶς, βιβᾶ* | *ῶμεν, ᾗτε, ῶσι(ν). | ᾗτον, ᾗτον*

So in the *Mid.* *κομίζω, κομίσομαι, Att. Fut. κομιούμαι, εἶ, εἶται, &c.*

This form of the Fut. never occurs in the *Optative*: e. g. *τελῶ, τελεῖν, τελῶν*: but Opt. *τελέσοιμι (K.)*.

### 388. VOCABULARY 44.

To speak with frankness, *παρρησιάζ-εσθαι. καλῶς παρρ. to speak with an honorable frankness.*

To spoil, to corrupt, to destroy, *διαφθεῖρ-ειν.*

To contend for a prize, *ἀγωνίζ-εσθαι.*

To burn (up), *καταφλέγ-ειν.*

To trade for profit, to make money by trade, *χρηματίζ-εσθαι.*

(To write upon =) to inscribe, to entitle, *ἐπιγράφ-ειν.*

To throw beyond = to exceed, surpass, *ὑπερβάλλ-εσθαι.*

Renown, reputation, *εὐκλεια, ας, ῆ.*  
 Pugilist, boxer, *πύκτης, ου, ό.*

To knock to pieces, to batter, *συνγκόπτ-ειν.*

To awaken, i. e. cause to wake, *ἐγείρ-ειν: ἐγρήγορα = I am awake* (an irreg. Perf. 2).

To quit, to desert, *ἀπολείπ-ειν.*

To leave behind, *καταλείπ-ειν.*

Suggestion, *ὑποθήκη, ης, ῆ.*

To break, *ἄγνυμι* (List IX).

To break (of bones, &c.), *κατάγ-νυμι.*

Wrist, *καρπός, ου, ό.*

## Exercise 49.

## 389. a) Translate into English.

1. Καλῶς ἐπαρρήσιασάτο ὁ Σόλων πρὸς Κροῖσον ὑπ' εὐτυχίας διεφθορότα, τὸ τέλος ὁρᾶν κελεύων. 2. Ὀνήτωρ βιβλίον ἐξέδωκεν<sup>a</sup> ἐπιγραφόμενον· 'Εἰ χρηματιεῖται ὁ σοφός.' 3. Οἱ πύκται τὰ ὦτα συγκεκομμένα εἶχον καὶ ἑαγότα.<sup>b</sup> 4. Ἀριστοτέλης τὴν ἐλπίδα ἐγρηγορότος εἶπεν ἐνύπνιον. 5. Αἰδῶς καὶ Νέμεσις τὸν ἀνδρῶπινον βίον ἀπολελοίπασιν. 6. Ξένῳ σιγᾶν κρεῖττον<sup>c</sup> ἢ κεκραγένοι. 7. Νομιοῦμεν ὁμοίως ἀσεβεῖν τοὺς τε τὰ ψευδῆ λέγοντας περὶ τῶν θεῶν καὶ τοὺς πιστεύοντας αὐτοῖς. 8. Τῶν ποιητῶν τινες ὑποθήκας ὡς χρὴ ζῆν ἡμῖν καταλελοίπασιν. 9. Λέγεται πεπομφένοι Κροῖσον εἰς Λακεδαίμονα περὶ συμμαχίας. 10. Μὴ νομίζετε τῷ Φιλίππῳ τὰ πράγματα πεπηγένοι ἀθάνατα. 11. Σωκράτης, στρέψαντος Ἀντισθένης τὸ διερρώγος<sup>d</sup> τοῦ τρίβωνος εἰς τοῦμφανές,<sup>e</sup> Ὁρῶ σου, ἔφη, διὰ τοῦ τρίβωνος τὴν κενοδοξίαν.

<sup>a</sup> Aor. 1. of ἐκ-δίδωμι, to put forth; to publish.

<sup>b</sup> Perf. 2. of ἄγνυμι, List IX.

<sup>c</sup> Note 13.

<sup>d</sup> δι-έρρωγα, Perf. 2. of διαρ-ρῆγνυμι.

τὸ διερρώγος = the torn part. ρῆγνυμι, List IX.

<sup>e</sup> = εἰς τὸ ἐμφανές (lit. to the visible =) so as to let it be seen.

## b) Translate into Greek.

1. It is a benefit from the gods, that some alliance has appeared for us. || 2. They say<sup>f</sup> that the general himself fled. 3. They said<sup>f</sup> that the general himself had fled. 4. The boxer has his wrist broken. 5. Is the boy asleep or awake? 6. You are more like <sup>a</sup>a man asleep than <sup>a</sup>one awake. 7. You will not rightly deem that your <sup>a</sup>prosperous affairs are fixed for you immutably (say: '<sup>a</sup>as immortal').

<sup>f</sup> Use λέγω (ὥς or ὅτι).



## LESSON LI.

*Comparative and Superlative.*

390. The *comparative* and *superlative* (1) from *ος* are *ότερος*, *ότατος*, or, if the preceding syllable is *short*, *ώτερος*, *ώτατος* [but here a *muta cum liquidâ* is considered to lengthen the syllable: *σφοδρός*, *σφοδρότερος*, *σφοδρότατος*].—(2) from *ης*, *έστερος*, *έστατος* [*σαφ|ής*, *σαφέστερος*, &c.].—(3) from *υς*, *ύτερος*, *ύτατος* [*γλυκ-ύς*, *γλυκ-ύτερος*, &c.].—(4) from *ων*, *ον-έστερος*, *ον-έστατος* (*εὐδαίμων*, Gen. *εὐδαίμων-ος*, *εὐδαιμ-ον-έστερος*, &c.).

391. A few in *ύς*, *ρός*, have *ίων*, *ιστος*. The *ίων* has neut. *ιον* (G. *ίονος*, &c.), and the *ι* is long in Attic Greek.—The only *regular* adjectives that take this form in Attic prose are *ήδύς*, *ταχύς*, *αἰσχρός*, *έχθρός* (those in *ρος* lose the *ρ*, *αἰσχίων*, &c.).

For *ταχίων*, *τάχιον*, the Attics said *θάσσω*, *θάσσω*, later *θάπτω*, *θάπτω*.

(Eng.) Too wise to be deceived.

(Greek.) Wiser than so-as (*ἢ ὥστε*) to be deceived.

## 392. VOCABULARY 45.

*Spiritless, faint-hearted*, ἀσῦμος, *ον*.

*Soft*, μαλακός, *ή, όν*.

*Mischievous*, κακοῦργος, *ον*.

*Impetuous*, προπετής, *ές* (πρόπετ-, short root of *πίπτω* = *πιπέτ-ω*, *cado*).

*Thoughtful*, φροντιστικός, *ή, όν*.

*Spirited, courageous*, θυμώδης, *ες*.

*Savage*, ἄγριος, *α, ον*.

*Plotting, treacherous*, ἐπίβουλος, *ον*.

*Compassionate*, ἐλεήμων, *-ονος*.

*Tearful*, ἀρίδακρυς, *υ*.

*Envious*, φθονερός, *ά, όν*.

*Dissatisfied. repining*, μεμψίμοι-ρος, *ον*.

*Bitter*, πικρός, *ά, όν*.

*Abusive*, φιλολοίδωρος, *ον*.

*Disposed to strike, quarrelsome*, πληκτικός, *ή, όν*.

*Desponding*, δύσελπις, *ιδος*.

*Shameless*, ἀναιδής, *ές*.

*Easily deceived*, εὐαπάτητος, *ον*.

*Having a retentive memory*, μνημονικός, *ή, όν*.

*Sleepless*, ἄγρυπνος, *ον*.

*Timid*, ὀκνηρός, *ά, όν*.

*Immovable, not easily moved,*  
ἀκίνητος, ον.

*Ready or able to help, βοηθητικός,*  
ή: όν.

*Bear, ἄρκτος, ον, ή.*

*Panther, πάρδαλις, εως, ή.*

*Male, ἄρρην, ἄρρέν.*

*Female, θήλυς, εια, υ.*

*Desponding, down-hearted, δύσ-*  
ζῦμος, ον.

### Exercise 50.

#### 393. a) Translate into English.

1. Ἀθυμότερα τὰ θήλεα πάντα τῶν ἀρρένων πλὴν ἄρκτου καὶ παρδάλεως· τούτων δὲ ἡ θήλεια δοκεῖ εἶναι ἀνδρειότερα· ἐν δὲ τοῖς ἄλλοις γένεσι τὰ θήλεα μαλακώτερα καὶ κακουργότερα καὶ ἥττον ἀπλᾶ καὶ προπετέστερα καὶ περὶ τὴν τῶν τέκνων τροφὴν φροντιστικώτερα, τὰ δ' ἄρρένα τάναντία.<sup>a</sup> θυμωδέστερα γὰρ καὶ ἀγριώτερα καὶ ἀπλούστερα καὶ ἥττον<sup>b</sup> ἐπίβουλα. 2. Γυνὴ ἀνδρὸς ἐλεημονέστερον καὶ ἀρίδακρυ μᾶλλον, ἔτι δὲ φθονερώτερόν τε καὶ μεμψιμοιρότερον καὶ φιλολοίδορον μᾶλλον καὶ πληκτικώτερον, ἔτι δὲ καὶ δύσθυμον μᾶλλον τὸ θήλυ τοῦ ἀρρένος καὶ δύσελπι καὶ ἀναιδέστερον καὶ ψευδέστερον· εὐαπατητότερον δὲ καὶ μνημονικώτερον· ἔτι δὲ ἀγρυπνότερον καὶ ὀκνηρότερον καὶ ὅλως ἀκινήτερον τὸ θήλυ τοῦ ἀρρένος, καὶ τροφῆς ἐλάττονός<sup>b</sup> ἐστίν· βοηθητικώτερον δὲ ὥσπερ ἐλέχθη, καὶ ἀνδρειότερον τὸ ἄρρέν τοῦ θήλεός ἐστιν (Aristot.). 3. Ὁ βαδύτατος ὕπνος ἡδιστός ἐστιν. 4. Οὐδὲν θάπτόν ἐστι τῆς ἡβης.

<sup>a</sup> = τὰ ἐναντία, sc. ἐστὶ, are the opposite ° of all this.

<sup>b</sup> Note 13.

#### b) Translate into Greek.

1. Nothing is more bitter than compulsion. 2. He asked if the son were braver than his father. 3. Is the son wiser than his father?—[No. K. 344. 5.] 4. The man is more shameless than brave. 5. This woman is very envious and dissatisfied. 6. I hate abusive ° persons. 7. The soldier is too brave to

fear death. 8. The man has a most immovable nature. 9. Friendship is the most delightful of all things. 10. Nothing is more disgraceful than to have one thing in one's mind and to utter another.<sup>c</sup>

<sup>c</sup> Say : *other things—but others* ; ἄλλα μὲν—ἄλλα δέ.

## LESSON LII.

### Verbs in *μι*. Τίθημι.

#### 394. VOCABULARY 46.

*I place, I appoint, I hold or set down (as) ; I make, render ; I enact, appoint, &c. (laws),* τίθημι.

*I put up, offer, ἀνατίθημι.*

*I dispose (a person), διατίθημι.*

*I put in, instil, ἐντίθημι.*

*I put down, I lay (down) upon, κατατίθημι.*

*I change, alter, μετατίθημι.*

*I put or set round, περιτίθημι.*

*I add, προστίθημι.*

*I put before, lay out (for view), set out for display, προτίθημι.*

*Citadel, ἀκρόπολις, εως, ἡ.*

*Lioness, λέαινα, ης, ἡ.*

*Another's, of others, ἀλλότριος, α, ον (alienus).*

*Heavy, troublesome, ἀργαλέος, έα, έον.*

*One who rules, ruler, Archon (at Athens), ἄρχων, οντος, (properly, partic. of ἄρχειν).*

*Head-band, diadem, διάδημα, ατος, τό.*

*Sweat, toil, ιδρώς, ὠτος, ό.*

*Thyrsus (i. e. the staff of the Bacchantes, wound round with ivy and vine leaves), θύρσος, ου, ό.*

*Ivy, κισσός or κιττός, ου, ό.*

### Exercise 51.

[The Act. Voice of τίθημι is to be learnt by heart.]

#### 395. a) Translate into English.

1. Τόδε θανμάζω εἰ<sup>a</sup> ἐν ἀρετῆς καὶ σοφίας τιθης μέρει<sup>b</sup> τὴν ἀδικίαν. 2. Ὁ πλούτος πολλάκις μετατίθησι τὸν τῶν ἀνθρώπων τρόπον. 3. Πολλάκις οἱ ἄνθρωποι τοῖς ἰδίοις κακοῖς ἀλλότρια προστιθέασιν. 4.



Εἰς τὸ βέλτιον τίθει τὸ μέλλον. 5. Ἀντίγονος Διόνῡσον πάντα<sup>c</sup> ἐμιμείτο, καὶ κιττὸν μὲν περιτιθεὶς τῇ κεφαλῇ ἀντὶ διαδήματος Μακεδονικοῦ, θύρσον δὲ ἀντὶ σκήπτρου φέρων. 6. Οἱ σοφισταὶ τὴν ἀρετὴν προετίθεσαν. 7. Ἐντιθῶμεν τοῖς νέοις τῆς σοφίας ἔρωτα. 8. Ἡ τύχη πάντα ἂν μετατιθεῖη. 9. Οὐ ῥάδιον τὴν φύσιν μετατιθέναι. 10. Ἀθηναῖοι χαλκῇν ποιησάμενοι λέαιναν ἐν πύλαις τῆς ἀκροπόλεως ἀνέθεσαν. 11. Ῥᾶον [Note 13] ἐξ ἀγαθοῦ θεῖναι κακόν, ἢ ἐκ κακοῦ ἀγαθόν. 12. Τὸ κακὸν οὐδεὶς χρηστὸν ἂν θεῖη. 13. Μετάθετε τὰς διαφοράς. 14. Ὁ πόλεμος πάντα μετατέθεικεν. 15. Πρὸ τῆς ἀρετῆς θεοὶ ἰδρῶτα ἔθηκαν. 16. Οἱ παλαιοὶ τοῖς ἀποθανούσιν ὀβολὸν εἰς τὸ στόμα κατέθηκαν. 17. Ὅπως ἂν τοὺς ἄλλους πρὸς σαυτὸν διαθῇς, οὕτω καὶ σὺ πρὸς ἐκείνους ἔξεις.<sup>d</sup>

<sup>a</sup> θαυμάζω εἰ — = *I am surprised that* —: literally, *I am surprised* if you do it; courteously implying a doubt whether you really do it.

<sup>b</sup> τιθέναι τι ἐν μέρει τινός = to set it down in the class or sphere of = to reckon or look upon it as —.

<sup>c</sup> in all things or respects (neut. adj. used adverbially).

<sup>d</sup> See ἔχω in Index.

### b) Translate into Greek.

1. Zeus (*Jupiter*) places all things as<sup>e</sup> he chooses. 2. Rulers who attempt (*p*) to enact laws, enact some laws properly, and some few<sup>f</sup> not properly. 3. Let us set-down geometry as a study for the young. 4. I admire Lycurgus, him who enacted (*p*) their laws for the Lacedæmonians, and think him wise in an extreme degree.<sup>g</sup> 5. You propose an embarrassing<sup>h</sup> choice. 6. Shall we not place sweetmeats before the boys? 7. Who would not place meat and bread, not sweetmeats, before one who is excessively hungry (*p*)? 8. Do you wish me to set-down<sup>i</sup> that you are afraid?

<sup>e</sup> ὅπη (ubi quo), where; how.  
τὰ ἔσχατα = to the last (degree).

<sup>f</sup> τοὺς δέ τινας —.

<sup>g</sup> εἰς  
<sup>h</sup> ἄπορος (ἀ, non. πόρος, trans-

itus), prop. *from which there is no outlet, no means of extricating oneself*,  
*δ, ἡ.* i *βούλει σε θῶ* (deliberative subj. [238] after *βούλει*, 2nd  
 sing. 285); = *visne*?

## LESSON LIII.

*Verbs in μι. "Ιστημι.*

396. On the meaning of the verb *ἵστημι*, the following things are to be noted: the Pres., Impf., Fut. and first Aor. Act. have a transitive meaning, *to place*; but the second Aor., Perf. and Pluperf. Act. (with the Fut. *ἐστήξω*, later *-ομαι*) have a reflexive or intransitive meaning, *to place oneself = to stand*: *ἔστην*, *I stood*, *ἔστηκα*, *I have placed myself = I stand*, *στο*, *ἐστήκειν* (or *εἰστήκειν*), *stabam*, *ἐστήξω*, *stabo* (*ἀφεστήξω*, *I shall withdraw*). The Fut. Mid. *στήσομαι* = *I will stand*; or *I will place for myself* (i. e. corresponds both to *ἔστην* and *ἔστησα*).

The forms *ἔστηκα*, (*ἐστήκειν*) *εἰστήκειν*, *ἔστην*, are used for the corresponding forms of the *Pass.* or *Mid.*; but the Aor. Pass. *ἐστάθην* is in general use, often bordering on the meaning of *ἔστην*: *ἔσταμαι*, *ἐστάμην* are very seldom found; the Aor. 2. *ἐστάμην* never.—Whether *ἔστησαν* belongs to *ἔστησα* or *ἔστην* can only be known from the context. (*Kr.*)

## 397. VOCABULARY 47.

<i>I place, I raise, ἵστημι.</i>	<i>I place apart, separate, δίστημι.</i>
<i>I set, raise up, ἀνίστημι. Mid.</i>	<i>I put into, ἐνίστημι: perf. I am present.</i>
<i>raise myself up, stand up.</i>	
<i>I put away, turn aside from, cause to revolt, ἀφίστημι: Aor.</i>	<i>I lay down, establish, καθίστημι:</i>
<i>2. fell away: Mid. I go, stand apart.</i>	<i>καταστήναι = to be reduced to, to be placed in: καθεστηκέναι = to be established, to be.</i>

*I place beside, παρίστημι.*

*Cretan, Κρητικός, ἡ, όν.*

*To draw away, ἀποσπᾶν (= ἀ-  
ειν).*

*To turn away, to alienate, ἀπ-  
οστρέφ-ειν.*

*Dry, thirsty, αὔος, η, ον.*

*Sacrifice, θυσία, ας, ἡ.*

*Marsh, pond, lake, λίμνη, ης, ἡ.*

*Where, πῇ.*

*Constitution, πολιτεία, ας, ἡ.*

*Difficulty, perplexity, embarrass-  
ment, ἀπορία, ας, ἡ.*

*Multitude of friends, πολυφιλία,  
ας, ἡ.*

*That, ὥς.*

### Exercise 52.

[Go through the Act. Voice of ἵστημι.]

#### 398. a) Translate into English.

1. Ἀδυμούντες ἄνδρες οὕτω τρόπαιον ἔστησαν. 2. Καθέστηκε τι ἔθος δίκαιον πᾶσιν ἀνθρώποις, τῶν αὐτῶν ἀδικημάτων<sup>a</sup> μάλιστα ὀργίζεσθαι<sup>b</sup> τοῖς μάλιστα δυναμένοις μὴ ἀδικεῖν. 3. Τὴν Κρητικὴν πολιτείαν λέγεται πρῶτος καταστήσαι<sup>c</sup> Μίνως. 4. Ἡ πολυφιλία διίστησι καὶ ἀποσπᾶ καὶ ἀποστρέφει. 5. Εἴ τις θυσίαν προσφέρων εὖνουν νομίζει τὸν θεὸν καθιστάναι, φρένας κούφας ἔχει. 6. Φυλάττου, μὴ τὸ κέρδος σε τῆς δικαιοσύνης ἀφιστῇ. 7. Μὴ ἀφίστη τοὺς νέους τῆς ἐπὶ τὴν ἀρετὴν οδοῦ. 8. Ὁ Τάνταλος ἐν τῇ λίμνῃ αὐτοῦ εἰστήκει. 9. Τὸ μὲν τοῦ χρόνου<sup>d</sup> γεγονός, τὸ δὲ ἐνεστώς<sup>e</sup> ἐστὶ, τὸ δὲ μέλλον. 10. Οἱ Κορίνθιοι πολλοὺς συμμάχους ἀπέστησαν ἀπὸ τῶν Ἀθηναίων. 11. Οἱ Νάξιοι ἀπὸ τῶν Ἀθηναίων ἀπέστησαν. 12. Παράστῃ τοῖς ἀτυχεῖσιν. 13. Πῇ στῶ;<sup>f</sup> πῇ βῶ; 14. Οἱ Ἀθηναῖοι τοῖς Ναξίοις ἀποστᾶσιν ἀπ' αὐτῶν ἐπολέμησαν.

<sup>a</sup> for the same faults.

<sup>b</sup> K. 284. 3. 6.

<sup>c</sup> What

force has the Aor. *Inf.* after a *verbum dicendi*?

<sup>d</sup> τὸ μὲν . . .

τὸ δὲ, one part . . . another, &c.

<sup>e</sup> ἐνεστώς = *præsens*, Perf.

partcp. syncopated, Pdm. 63. γεγονός (= quod fuit, *præteritum*),

Perf. partcp. neut. from γέγονα, Perf. of γίγνομαι.

<sup>f</sup> The *delibe-*

*rative subjunctive*, 238. βῶ is subj. of βαίνω, Pdm. 66.



b) *Translate into Greek.*

1. The bad reduce you to a total-want<sup>g</sup> of friends.  
 2. Lycurgus established the °national truces °as a common benefit. 3. Lycurgus did not attempt to establish his laws before he had made the most powerful °men in the state<sup>h</sup> °to be of-one-mind. 4. After this man Alcamēnes received the supreme power,<sup>i</sup> after whom Alcander, a moderate man, was at the head of affairs.<sup>k</sup> 5. The cities place the images of their benefactors in the temples. 6. Make<sup>l</sup> your own temperance an example to others. 7. Change what is not rightly established.<sup>m</sup> 8. Conon raised the walls of Athens (*say*: of the Athenians).

<sup>g</sup> ἐρημία.<sup>h</sup> *Say*: the most powerful of those in the state.<sup>i</sup> τὰ πράγματα, *affairs* = the management of (state) affairs.<sup>k</sup> *To be at the head of affairs*, προστῆναι.<sup>l</sup> καθίστημι.<sup>m</sup> *Say*: the things not rightly established; and use *perf. partcp.* of the syncopated form from καθίστημι, Pdm. 65.

## LESSON LIV.

*Δίδωμι. Act. Acc. from impure Nouns in ις.*

399. *Acc. of Third Decl. in ν.*] This Acc. belongs to the terminations *ις, υς, αυς, ους*. We have seen that *pure nouns* (i. e. those with a *vowel* before the termination of the cases) all take this Acc.—For *impure nouns* (those whose root ends in a *consonant*) the following rule *generally* holds good for *Attic* prose.

- a) Acc. is *never ν* if the final syllable of the (impure) root is accented: ἀσπίς, ἀσπίδ os, *shield*; acc. ἀσπίδα.

b) Acc. is *never* *ν* for a *monosyllable* root: πούς, ποδ-ός, *foot*; acc. πόδα.

c) If a *hypermonosyllable* *impure* root is *not accented on the final syllable*, the acc. is usually *ν*.—This applies principally to ἔρις, ἔριδ-ος, *strife*; acc. ἔριν: χάρις, χάριτ-ος, *gratia*; acc. χάριν (but Χάρिता = one of the *Graces*).

#### 400. VOCABULARY 48.

*I give, grant, δίδωμι.*

*I give back, repay, ἀποδίδωμι:*

*Mid. I sell.*

*I give any one a share of any thing, μεταδίδωμι τινί τινος.*

*I betray, προδίδωμι (prodo).*

*Salt, ἄλς, ἅλός, ὁ. (Note 9.)*

*Firm, sure, lasting, ἔμπεδος, ον.*

*I forget, ἐπιλανθάνομαι.*

*Immediately, εὐθύς.*

*Happy, blessed, μάκαρ, ἀρος.*

*Thoroughly bad, πάγκακος, ον.*

*Again, on the contrary, πάλιν.*

*I am in want, χρήζω (with gen.).*

*To fatten, παίν-ειν.*

*Favor, grace, χάρις, χάριτ-ος, ἡ.*

χάριν ἀποδιδόναι (= gratiam reddere), *to make a return.*

#### Exercise 53.

[Go through the Act. Voice of δίδωμι.]

#### 401. a) Translate into English.

1. Πιαίνει μάλιστα τὸ πρόβατον τὸ πότον· διὸ καὶ τοῦ θέρους διδόασιν ἅλας<sup>a</sup> διὰ<sup>7</sup> πέντε ἡμερῶν. 2. Γυναικὶ ἄρχειν οὐ δίδωσιν ἡ φύσις. 3. Χάριν λαβὼν<sup>b</sup> μέμνησο,<sup>c</sup> καὶ δοὺς ἐπιλαθοῦ. 4. Λαβὼν ἀπόδος, καὶ λήψῃ<sup>d</sup> πάλιν. 5. Ὡ μάκαρες θεοί, δότε μοι ὄλβον καὶ δόξαν ἀγαθὴν ἔχειν. 6. Ὁ πλοῦτος, ὃν ἂν δῶσι θεοί, ἔμπεδός ἐστιν. 7. Ἄ ἡ φύσις δέδωκε, ταῦτ' ἔχει μόνα ὁ ἄνθρωπος. 8. Ὡν<sup>e</sup> σοι θεὸς ἔδωκε, τούτων χρήζουσι δίδου. 9. Θεός μοι δοίῃ φίλους πιστούς. 10. Τοῖς πλουσίοις πρέπει<sup>f</sup> τοῖς πτωχοῖς δοῦναι. 11. Οἱ στρατιῶται τὴν πόλιν τοῖς πολεμίοις προϋδίδουσιν. 12. Ὁ ἀγαθὸς χαίρει τοῖς πένησι χρημάτων μεταδιδούς. 13. Δεῖ τοὺς ἀγαθοὺς ἄνδρας γενναίως φέρειν, ὃ τι ἂν ὁ θεὸς διδῶ.

14. Ὅς ἂν μέλλῃ τὴν πατρίδα προδιδόναι, μεγίστης ἑ  
 ζημίας ἄξιός ἐστιν. 15. Οἱ θεοί μοι ἀντὶ κακῶν ἀγαθὰ  
 διδοῖεν. 16. Φίλος φίλον οὐ προδώσει. 17. Εὖ παθόν-  
 τες ἡ ὑπ' ἐμοῦ τοιαύτην χάριν ἀπέδωσαν.

<sup>a</sup> Note 9.

<sup>b</sup> Aor. 2. partep. fr. λαμβάνω, List IV.

<sup>c</sup> μέμνημαι (*I have recollected* =) I remember.

<sup>d</sup> Aor. 2. Imper.

fr. ἐπι-λανθάν-ομαι, List IV.

<sup>e</sup> Attraction.

<sup>f</sup> πρέπειν, c.

dat.

<sup>g</sup> Note 13.

<sup>h</sup> Aor. 2. partep. fr. πάσχω, List VII.

### b) Translate into Greek.

1. The gods give all things. 2. Give immediately  
 to a poor man. 3. Endeavor (*pl.*) to give each man<sup>i</sup>  
 his due<sup>k</sup> accurately. 4. He repaid the money. 5. If  
 you give him money, he will make you also wise.  
 6. If any one were to give<sup>l</sup> him money, he would make  
 him also wise. 7. If you had given him money, he  
 would have made you also wise. 8. The earth, giving  
 us food, is seen to be a kind of mother. 9. Give me  
 my shield. 10. Give (*pl.*) me an example of this kind  
 of thing. 11. The gods have given (*Aor.*) this<sup>o</sup> as  
 a privilege<sup>m</sup> to<sup>o</sup> but a few that are easily-counted.<sup>n</sup>

<sup>i</sup> εἰς ἕκαστος, *lit.* 'each one man.'

<sup>k</sup> τὸ προσήκον (partep. of

προσῆκειν, *to come to him* =) to belong to him.

<sup>l</sup> K. 260. 2.

<sup>m</sup> Use οὗτος, *without* prefixing the article to γέρας.

<sup>n</sup> εὐαριθμήτοις δὴ τισιν (δὴ adds *emphasis* to the superlative).

## LESSON LV.

Verbs in *ὑμι*. Δείκνυμι.

### 402. VOCABULARY 49.

I show, δείκνυμι.

I show, represent, explain, declare  
 any one as any thing; hence,

I appoint, ἀποδείκνυμι (with

two accus.): Mid. show of my-  
 self, express, declare, display,  
 render.

Not to be seen, ἀΐεατος, ον.



*Justly, fairly, δικαίως.*

*Inconsiderately, unadvisedly, εἰκῇ.*

*To remain with, abide by, ἐμμένειν (with dat.).*

*Within, ἐντός (with gen.).*

*To cause to swear, administer an oath to, ἐξορκοῦν (=όειν).*

*Forsworn, perjured, false, ἐπίορκος, ον.*

*I swear by, ἐπόμνυμι (with acc.).*

*Moderate, μέτριος, α, ον. (Attic, -ος, -ον.)*

*Never, μήποτε.*

*An imitator, μιμητής, οὔ, ό.*

*I swear, ὀμνῶμι.*

*An oath, ὅρκος, ον, ό.*

*In every way, throughout, wholly, πάντως.*

*To order, παραγγέλλειν.*

*Modelling (art), sculpture, πλαστική (τεχνή, underst.).*

*I strengthen, ῥώννυμι.*

*Rarely, seldom, σπανίως.*

*A decree, a resolution, ψήφισμα, ατος, τό.*

*I lie (jaceo), I am enacted (of laws), κείμει.*

### Exercise 54.

[Go through the Act. Voice of δείκνυμι.]

#### 403. a) Translate into English.

1. Νόμος δὴ κείσθω δικαστὴν ὀμνύναι δικάζειν μέλλοντα. 2. Ὅρκον φεύγε, καὶ δικαίως ὀμνύης. 3. Μή τι θεοὺς ἐπίορκον ἐπόμνυ. 4. Ὁ οἶνος μέτριος ληφθεὶς ῥώννυσιν. 5. Οἱ διδάσκαλοι τοὺς μαθητὰς μιμητὰς ἑαυτῶν ἀποδεικνύουσιν. 6. Πυθαγόρας παρήγγειλε τοῖς μανθάνουσι, σπανίως μὲν ὀμνύναι, χρησαμένους δὲ τοῖς ὅρκοις πάντως ἐμμένειν. 7. Ἡ πλαστικὴ δείκνυσι τὰ εἶδη τῶν θεῶν, τῶν ἀνθρώπων, καὶ ἐνίοτε καὶ τῶν θηρῶν. 8. Ἀνδρὸς νοῦν οἶνος ἔδειξεν.<sup>a</sup> 9. Φρύγες ὅρκοις οὐ χρῶνται οὔτ' ὀμνύντες, οὔτ' ἄλλους ἐξορκούντες. 10. Ὀλίγοις δείκνυ τὰ ἐντὸς φρενῶν. 11. Οἱ κριταὶ τὰ ψηφίσματα ἀπεδείκνυσαν. 12. Μήποτε εἰκῇ ὀμνύοιτε. 13. Ὁ βασιλεὺς τὸν αὐτοῦ υἱὸν στρατηγὸν ἀποδέδειχεν.

<sup>a</sup> The Aor. is often used in making *general assertions* founded on experience. We should use the *Present*.

#### b) Translate into Greek.

1. If you fear (*pl.*) the gods, you will not ever swear a false oath. 2. He is said to have sworn a

false oath. 3. We are swearing false oaths. 4. Let us endeavor both to investigate and to prove why in the world<sup>b</sup> such persons are unfortunate. 5. They appointed Alcibiades general, with four others. 6. Even though<sup>c</sup> you should not swear, all will trust you. 7. Such a man will swear false oaths. 8. My (*say*: the) tongue hath sworn, but my mind<sup>o</sup> is unsworn.

<sup>b</sup> τί ποτε (= quid tandem).

<sup>c</sup> κἄν = καὶ ἐάν (c. subj.).

## LESSON LVI.

### Τίθημι. Pass. and Mid.

#### 404. VOCABULARY 50.

*I put away, ἀποτίθημι*: Mid. *lay aside, take off* (from myself).

*I put in order, manage*; with an adv. *put into a disposition, διατίθημι*. Pass. *to be affected by*. κακῶς (ἀθλίως, &c.), *to be miserably indisposed, distressed, &c.*

*I add, put upon, ἐπιτίθημι*. Mid. *put on (oneself)*; with dat., *attack, set upon*.

*I lay down, κατατίθημι*. Mid. *lay down for oneself, to deposit* (money in any body's hands), *to lay by or up*.

*I place by or near, παρατίθημι*; τὰ παρατιθέμενα (ea quæ ar-

ponuntur), *the dishes placed on the table*.

Celtiberian, Κελτίβηρ, -ηρος, ὁ.  
*Self-control, continence, ἐγκράτεια, as, ἡ.*

*Travelling-money, provisions* (for the way), ἐφόδιον, οὐ, τό (viaticum).

*Foundation, θεμέλιον, οὐ, τό.*

*Helmet, κράνος, εὐς, τό.*

*Cretan, Κρής, Κρητός.*

*Crest, λόφος, οὐ, ὁ.*

*To legislate, to make laws, νομοθετεῖν.*

*Purple, φοινίκεος, ἑα, εὐν* (contract. οὐς, ἦ, οὐν).

*Exercise 55.*

[Go through Pass. and Mid. of τίθημι.]

405. a) *Translate into English.*

1. Προσῆκειν ἔγωγε νομίζω, ὅταν μὲν νομοθετῶμεν, τοῦδ' ἡμᾶς σκοπεῖν, ὅπως καλῶς ἔχοντας καὶ συμφέροντας νόμους τῇ πόλει δημομέδαι, ἐπειδὰν δὲ νομοθετήσωμεν, τοῖς νόμοις τοῖς κειμένοις πείθεσθαι. 2. Οἱ Κρήτες ἄρχονται τῶν παρατιθεμένων ἀπὸ τῶν ξένων· μετὰ δὲ τοὺς ξένους τῷ ἄρχοντι διδῶσι τέσσαρας μοίρας. 3. Οἱ Κελτίβηρες περὶ τὰς κεφαλὰς κράνη χαλκᾶ περιτίθενται φοινικοῖς ἡσκημένα<sup>a</sup> λόφοις. 4. Οὐδένα δημοσίων παισὶ καταθήσῃ ἀμείνω<sup>b</sup> αἰδοῦς. 5. Τίς ἂν ἐκὼν φίλον ἄφρονα δοῖτο; 6. Ξενοφῶντι δύνοντι ἡκέ τις ἐκ Μαντινείας ἄγγελος λέγων, τὸν υἱὸν αὐτοῦ τὸν Γρύλλον τεθνάναι·<sup>c</sup> κακῆνος ἀπέθετο μὲν τὸν στέφανον, διετέλει δὲ δύνων· ἐπεὶ δὲ ὁ ἄγγελος προσέθηκε καὶ ἐκείνο, ὅτι νικῶν<sup>d</sup> τέθυκε, πάλιν ὁ Ξενοφῶν ἐπέθετο τὸν στέφανον. 7. Ἀλκιβιάδης ἔφυγεν εἰς Σπάρτην καὶ τοὺς Λακεδαιμονίους παρώξυνεν ἐπιδέσθαι τοῖς Ἀθηναίοις. 8. Οἱ πολῖται φοβοῦνται, μὴ οἱ πολέμοι τῇ πόλει ἐπιτιθῶνται.

<sup>a</sup> ἀσκέειν (= ἐ-ειν), to work curiously; adorn; ornament. 13.

<sup>c</sup> Pdm. 65.

<sup>d</sup> νικᾶν = victor sum.

<sup>b</sup> Note

b) *Translate into Greek.*

1. The citizens attack the enemy. 2. They had feared that the enemy would attack the city. 3. The boys put-on their garlands. 4. Do you wish that I should set-upon<sup>o</sup> the man? 5. They are afraid that the Lacedæmonians will attack them if they divide their forces.<sup>f</sup> 6. We call the sign of a sound that is affixed<sup>g</sup> to it its name. 7. Place very great gates to your ears. 8. Then at once (τότε ἤδη) we will attack the enemy. 9. The judge was reduced to a sad



condition<sup>h</sup> by the disease. 10. They had been grievously indisposed both in body and soul.

<sup>e</sup> K. 259. 1.

<sup>f</sup> To divide their forces, γίγνεσθαι δίχα.

<sup>g</sup> To be affixed to —, ἐπιτεθῆναι.

<sup>h</sup> To be reduced to a sad condition, ἀδλιώτατα διατεθῆναι.

## LESSON LVII.

Ἰστημι, &c. *Passive and Mid. Voices.*

### 406. VOCABULARY 51.

*I know, I understand, ἐπίσταμαι*  
(with pass. aor.).

*I put together, συνίστημι: Mid.*  
*assemble, unite, bring together.*

*To keep awake, to spend a sleep-*  
*less night, to forego sleep, ἀγ-*  
*ρυπνεῖν (= εἶν).*

*Worth mentioning, noticeable,*  
*memorable, ἀξιόλογος, ον.*

*Second, δεύτερος, α, ον.*

*To be able, can, δύναμαι (with*  
*pass. aor.); with πολλά, οὐδέν,*

&c. = *I have power (like mul-*  
*tum, nihil, &c., valere).*

*Foolish, μωρός, á, óν: ó μωρός,*  
*the fool.*

*Drunkenness, μέθη, ης, ή.*

*Belonging to ships, nautical,*  
*ναυτικός, ή, óν: ναυτική δύνα-*  
*μις, naval power.*

*The rule of a few, oligarchy, ὀλι-*  
*γαρχία, as, ή.*

*First, πρῶτος, η, ον.*

*To fill, πληροῦν (= εἶν).*

### Exercise 56.

[Go through Pass. and Mid. of ἵστημι.]

### 407. a) Translate into English.

1. Αἱ ἐν Λακεδαίμονι γυναῖκες<sup>a</sup> τρέφουσι τὰ τέκνα  
ὥστε μηδέποτε πληροῦν, ἵνα ἐδίξωνται δύνασθαι πεινῆν.<sup>b</sup>

2. Οἱ Λακεδαιμόνιοι ἐδίξουσι τοὺς παῖδας κλέπτειν καὶ  
τὸν ἀλόντα<sup>c</sup> κολάζουσι πληγαῖς, ἵν' ἐκ τούτου πονεῖν καὶ  
ἀγρυπνεῖν δύνωνται ἐν τοῖς πολέμοις. 3. Ὁ πλοῦτος  
πολλὰ δύναται. 4. Τίς ἂν μωρὸς δύναίτο ἐν οἴνῳ σιω-  
πᾶν; 5. Ἀνὴρ δίκαιός ἐστιν, ὅστις ἀδικεῖν δυνάμενος

μὴ βούλεται. 6. Πρᾶττε μηδὲν ὦν μὴ ἐπίστασαι. 7. Ἀριστόν ἐστι πάντ' ἐπίστασθαι καλά. 8. Ζῶμεν<sup>b</sup> οὐχ ὥς ἐθέλομεν, ἀλλ' ὥς δυνάμεθα. 9. Πρὸ μέθης ἀνίστασο. 10. Τί συμφέρει ἐνίοις πλουτεῖν, ὅταν μὴ ἐπίστωνται τῷ πλούτῳ χρῆσθαι;<sup>b</sup> 11. Καταλυθέντος τοῦ Πελοποννησιακοῦ πολέμου, ὀλιγαρχίαν ἐν ταῖς πλείσταις πόλεσι καθίσταντο. 12. Οἱ πολέμιοι οὐκ ἀποστήσονται, πρὶν ἂν ἔλωσι<sup>d</sup> τὴν πόλιν

<sup>a</sup> See 346.

<sup>b</sup> How is πεινάω contracted? how ζάω? how

χρά-εσθαι? 346.

<sup>c</sup> ἁλούς, -όντος, Aor. 2. partep. from ἁλί-

σκεσθαι. Pdm. 64.

<sup>d</sup> αἱρέω, List VII.

*b) Translate into Greek.*

1. Men have much power through wealth. 2. Rise-up (*pl.*) before intoxication. 3. The enemy were not able to take the city. 4. Of what use is it to you to be rich, if you do not know-how to employ riches? 5. Did the good men understand this virtue? 6. About such °matters you know better than they. 7. Who could better know-how to count? 8. Thus you also would understand music.<sup>e</sup> 9. No man is able to know all things. 10. I should not be able to contradict you. 11. I shall not be able to learn such °subjects.

<sup>e</sup> ἐπίστασθαι περὶ μουσικῆς.

## LESSON LVIII.

*Δίδωμι. Pass. and Mid.*

### 408. VOCABULARY 52.

*I give at the same time, συνεπι-  
δίδωμι: Mid. I give myself up  
with others to a thing.  
Exchange, recompense, return,  
ἀμοιβή, ἦς, ῆ.*

*An army, στρατός, οὗ, ὅ.*

*Option, choice, αἵρεσις, εως, ῆ.*

*Gladly, readily, ἄσμενος, ῆ, ὄν  
(libens = libenter).*

*Exercise 57.*[Go through *Pass. and Mid. of δίδωμι.*]409. a) *Translate into English.*

1. Τῷ εὖ ποιοῦντι πολλάκις κακὴ ἀποδίδεται ἀμοιβή.  
 2. Πατρίδες πολλάκις διὰ κέρδος προϋδόθησαν. 3. Πολλὰ δῶρα δέδοται τοῖς ἀνθρώποις παρὰ τῶν θεῶν. 4. Ὡς μέγα τὸ μικρὸν ἐστὶν ἐν καιρῷ δοθέν. 5. Ὅτε εἶλε τὴν Θηβαίων πόλιν Ἀλέξανδρος, ἀπέδοτο τοὺς ἐλευθέρους πάντας. 6. Ὅμοίως αἰσχρὸν, ἀκούσαντα χρήσιμον λόγον μὴ μανθάνειν, καὶ διδόμενόν τι ἀγαθὸν παρὰ τῶν φίλων μὴ λαμβάνειν. 7. Οἱ πολῖται φοβοῦνται, μὴ ἡ πόλις προδιδῶται. 8. Μήποτε ὑπὸ τῶν φίλων προδιδόω. 9. Ὁ στρατὸς ὑπ' αὐτοῦ τοῦ στρατηγοῦ προϋδίδοτο. 10. Ἀπόδου τὸ κύπελλον.

b) *Translate into Greek.*

1. I gladly receive the things given ° me by (παρά, K. 297) my friends. 2. The property was restored. 3. They sold eight-hundred of the Corcyreans, who were slaves. 4. Pay was given to the others according to this same proportion. 5. They learnt<sup>a</sup> ° that the island ° was given to the Corinthians. 6. If a choice were given, which of these ° two things would you choose?<sup>b</sup> 7. They think that if peace is offered (p), the Athenians will receive ° it gladly.

<sup>a</sup> αἰσθάνομαι, List III; with *partcp.* K. 310. 4.  
*Mid.* of αἰρέω, List VII.

<sup>b</sup> Use *Aor.*



## LESSON LIX.

## Δείκνυμαι.

## 410. VOCABULARY 53.

*I show, ἐνδείκνυμι* : Mid. *I show any thing of myself.*

*I show braggingly, make a boastful display of, ἐπιδείκνυμι* : Mid. *I show any thing of myself boastfully, show off.*

*Truly, in reality, ἀληθῶς.*

*I put on, dress in, ἀμφιέννυμι.*

*I ruin, ἀπόλλυμι* : Mid. *I am ruined or lost, I perish.*

*I mix, κεράννυμι.*

*I quench, extinguish, σβέννυμι.*

*Freedom in speaking, frankness, παρρησία, as, ἡ.*

*I ruin at the same time, συνάπολλυμι* : Mid. *I go to ruin at the same time, I am ruined with (some one else).*

*Dress, ἐσθῆς, ἐσθήτ-ος, ἡ.*

*Garment, ἱμάτιον, ου, τό.*

*To dwell, οἰκεῖν (=εἶναι). οἰκεῖν σποράδην (to live dispersedly=), to live some here and some there.*

## Exercise 58.

## 411. a) Translate into English.

1. Οἱ τοιοῦτοι ἀρετὴν ἀντὶ ἱματίων ἀμφιέσονται. 2. Τὸ ἀπαλλάττεσθαι τῆς οὐσίας ἄρα<sup>a</sup> οὐκ ἀπόλλυσθαι καλεῖς ; 3. Οὕτως ἡ ψυχὴ ἂν γίγνοιτό τε καὶ ἀπολλύοιτο. 4. Οἱ ἄνθρωποι, οἰκούντες σποράδην, ἀπώλλυντο ὑπὸ τῶν θηρίων, διὰ τὸ πανταχῇ ἀσθενέστεροι αὐτῶν εἶναι. 5. Ἄνδρὸς δικαίου καρπὸς οὐκ ἀπόλλυται. 6. Αἱ γυναῖκες χαίρουσιν ἀμφιεννύμεναι καλὰς ἐσθήτας. 7. Οἱ ἀληθῶς σοφοὶ οὐ σπεύδουσιν ἐπιδείκνυσθαι τὴν αὐτῶν σοφίαν. 8. Ὁ οἶνος, ἐὰν ὕδατι κεραυννῆται, τὸ σῶμα ῥώννυσιν. 9. Ἡ ὀργὴ εὐθὺς σβεννύοιτο. 10. Ἀεὶ ἐν τῷ βίῳ ἀρετὴν καὶ σωφροσύνην ἐνδείκνυσσο. 11. Οἱ Πέρσαι πολυτελεῖς στολὰς ἀμφιέννυντο. 12. Ὁ ῥήτωρ τὴν γνώμην μετὰ παρρησίας ἀπεδείξατο. 13. Ἀλκιβιάδης ὑπὸ τῶν Ἀθηναίων στρατηγὸς ἀπεδείχθη.

<sup>a</sup> K. 344. 5.

b) *Translate into Greek.*

1. The soul never perishes. 2. He was in fear<sup>b</sup> about himself, and his children and his wife, lest they should be destroyed by their slaves. 3. The tale was lost. 4. The woman puts-on a certain expensive attire. 5. The sophist is displaying his wisdom to his admirers. 6. You have now beheld this man showing-off.

<sup>b</sup> ἐν φόβῳ γενέσθαι. See γίγνομαι, in Index.

## LESSON LX.

*The Verbs ἵημι, εἰμί, and εἶμι.*

## 412. VOCABULARY 54.

*I am away, absent, ἀπείμι. Pres. usually = I will go away.*

*I go away, ἀπείμι.*

*I satisfy myself, ἀρκέομαι (with dat.).*

*I let go, give up, neglect, ἀφίημι.*

*That which is owed, duty, δέον (δεῖ), τό.*

*Namely, δηθεν (scilicet).*

*I go or come into, εἴσειμι.*

*To drive into the net or snare, ἐμβροχίζ-ειν.*

*I let or send out, ἐξίημι: of rivers, ἐξιέναι = to discharge itself.*

*I send up to, ἐφίημι: Mid. (with gen.), I send myself or thoughts after any thing = I desire.*

*Afterwards, then, ἔπειτα.*

*I let down, lay down, καθίημι.*

*Goat, κάπρος, ου, ό.*

*Strong, καρτερός, ά, όν.*

*Cry, κραυγή, ής, ή.*

*Stone, λίθος, ου, ό.*

*I let go, I give up, μεζίημι.*

*To remain, μέν-ειν.*

*To prepare, παρασκευάζ-ειν: Mid. prepare oneself.*

*I let pass, loose, παρίημι.*

*Oftener, πλεονάκις.*

*I go to, approach, πρόσσειμι.*

*Mouth, στόμα, ατος, τό.*

*To help, τιμωρεῖν: Mid. revenge oneself on (with acc.).*

*Evident, known, φανερός, ά, όν.*

*Snow, χιών, χιόνος, ή.*

*Exercise 59.*413. a) *Translate into English.*

1. Σάμον τὸ μὲν ἐξ ἀρχῆς<sup>a</sup> ἐρήμην οὖσαν λέγεται κατέχειν πλήθος θηρίων μεγάλην φωνὴν ἀφιέντων. 2. Οἱ ἀγαθοὶ οὐ διὰ τὸν ὕπνον μεθιάσι τὰ δέοντα πράττειν. 3. Ἀφείς τὰ φανερά μὴ δίδωκε τὰ ἀφανῆ. 4. Πολλοὶ ἄνθρωποι ἐφίενται πλούτου. 5. Ἡρακλῆς τὸν Ἐρυμάνδιον κάπρον διώξας μετὰ κραυγῆς εἰς χιόνα πολλὴν παρειμένον ἐνεβρόχισεν. 6. Ὁ Νεῖλος ἐξίησιν εἰς τὴν θάλατταν ἑπτὰ στόμασιν. 7. Ἄττα<sup>b</sup> ἔπειτ' ἔσται, ταῦτα θεοῖς μέλει. 8. Εἰ θνητὸς εἶ, βέλτιστε<sup>c</sup> θνητὰ καὶ φρόνει. 9. Μέμνησο<sup>d</sup> νέος ὦν, ὡς γέρων ἔση ποτέ. 10. Δίκαιος ἴσθ', ἵνα καὶ δικαίων τύχης.<sup>e</sup> 11. Βίᾱς παρούσης, οὐδὲν ἰσχύει νόμος. 12. Εὐδαίμων εἶην καὶ θεοῖς φίλος. 13. Ἀλέξανδρος εἶπεν·<sup>f</sup> εἰ μὴ Ἀλέξανδρος ἦν, Διογένης ἂν ἦν. 14. Ἀγάπα τοῖς παροῦσι, τῶν ἀπόντων οὐκ ἐφίεμενος. 15. Καὶ νεότης καὶ γῆρας ἄμφω καλὰ ἔστων. 16. Οἱ ἄνθρωποι εὐδαιμονοῦν δύνανται, κὰν πένητες ᾧσιν. 17. Ἀλήθειά σοι παρέστω. 18. Ἴωμεν, ᾧ φίλοι. 19. Φεῦγε διχοστασίας καὶ ἔριν, πολέμου προσιόντος. 20. Ἐπεὶ ἡ Μανδάνη παρεσκευάζετο ὡς ἀπιοῦσα πάλιν πρὸς τὸν ἄνδρα, ὃ Ἀστυάγης ἔλεγε πρὸς τὸν Κύρον· ὦ παῖ, ἦν μένης παρ' ἐμοί, πρῶτον μὲν, ὅταν βούλῃ εἰσιέναι ὡς ἐμέ, ἐπὶ σοὶ ἔσται,<sup>g</sup> καὶ χάριν σοι μᾶλλον ἔξω, ὅσῳ ἂν πλεονάκεις εἰσὶν ὡς ἐμέ. 21. Ἐπειτα δὲ ἵπποις τοῖς ἐμοῖς χρήσῃ, καί, ὅταν ἀπίης, ἔχων ἅπει οὖς ἂν αὐτὸς ἐδέλῃς ἵππους.

<sup>a</sup> τὸ ἐξ ἀρχῆς = originally.<sup>b</sup> Pdm. 50.<sup>c</sup> Note13. <sup>d</sup> Μέμνημαι (= meminī), I remember.<sup>e</sup> List IV.

Gen. K. 273. 3. b.

<sup>f</sup> List VII.<sup>g</sup> εἶναι ἐπὶ τινι, to be in any body's power; to depend on him.



b) *Translate into Greek.*

1. Men utter indeed the same voice, but not the same language. 2. We ought to be satisfied with what we have (*say*: with present °things). 3. Not every one who wishes (*p*) will enter into this abode. 4. The chorus of the Muses will most probably come-in first. 5. We went in to<sup>29</sup> Socrates. 6. It would not become me to come before<sup>10</sup> you, framing studied speeches.<sup>h</sup> 7. There are two forms of government. 8. O Greeks, ye are always children. 9. You and I (*say*: I and you) are not poets. 10. Do not be harsh towards<sup>30</sup> us. 11. Know well,<sup>i</sup> that this will be so (*say*: will have °itself so). 12. They were not one °person, but two. 13. Such a person would not be able to employ his wealth. 14. Come now,<sup>k</sup> read<sup>1</sup> me the decree. 15. Let us go back-again to the beginning. 16. It is right (δεῖ) that this man, looking at<sup>7</sup> one °object, should ever shoot all his arrows at<sup>7</sup> it.

<sup>h</sup> To frame studied speeches, πλάττειν λόγους.

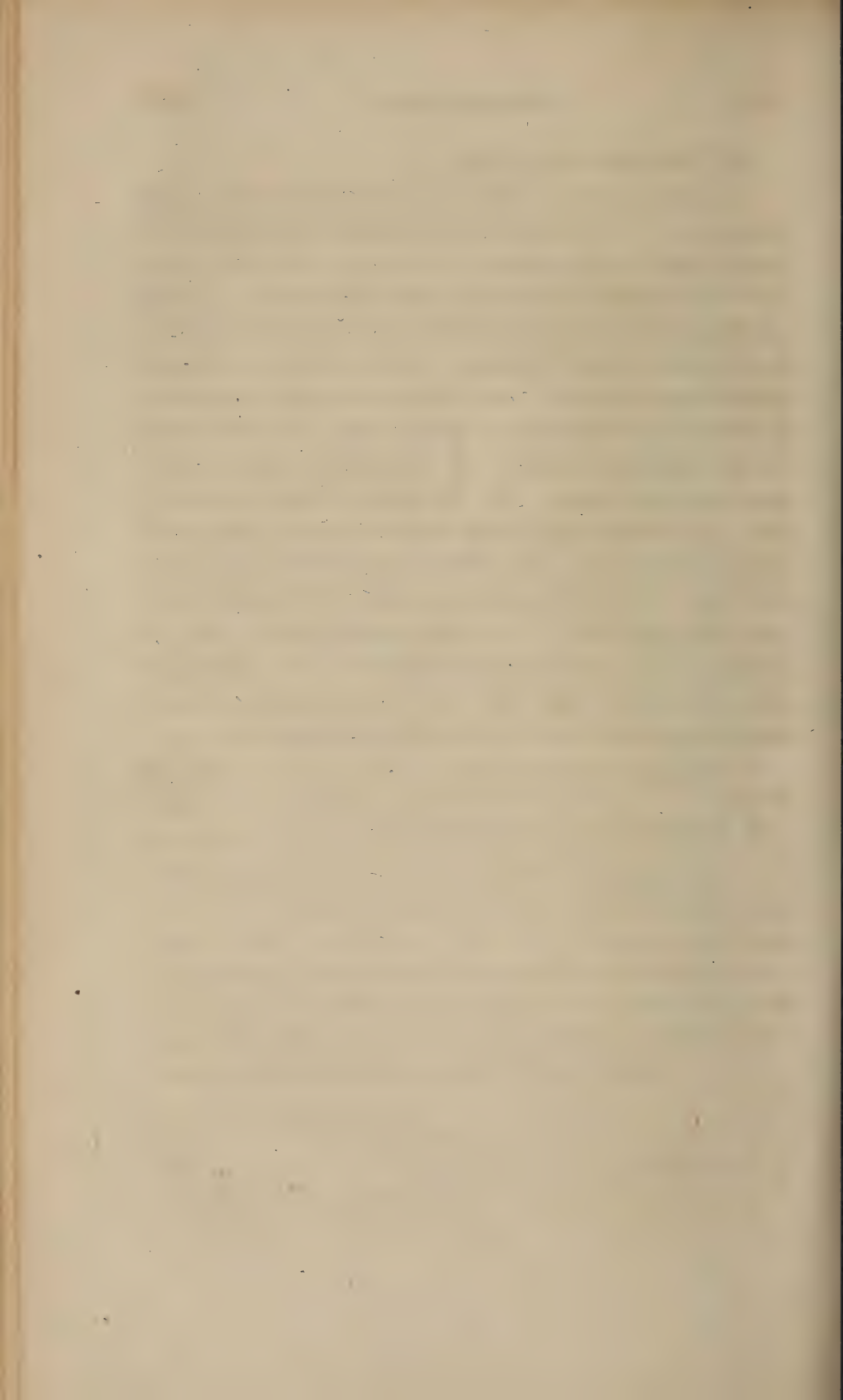
<sup>i</sup> Pdm. 70,

Note 7.

<sup>k</sup> δεῖ: for come use imper. of εἶμι.

<sup>1</sup> Imper.

Aor. of ἀνα-γινώσκ-ω. See ἔγνω in Pdm. 63.



## NOTES.

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### *On the Division of Syllables.*

1. Beside what is stated in 38, 39, it may be remarked that when *two* or *three* consonants come together, they are usually considered to belong to the following *syllable*, if they are so *easily pronounceable* that they can begin a word (e. g. ἄ-μνος, ἄ-κμή, δε-σμός, ἔ-στροφα).

Sometimes a *mute* before *μ* or *ν* is connected with the following syllable, even though no word begins with that combination, provided any word begins with *another mute* of the same organ and *μ* or *ν*.

Thus φά-τνη (no word begins with τν, but some do with νν).

So δη-γμός, δά-φνις, because words begin with κμ, πν.

Three consonants are connected with the following syllable when the *first pair* and the *second pair* can each begin a word (ἐ-σθλός, ἐ-χθρός; since words begin with χθ, θρ.) (So ἄ-σθμα: since words begin with τμ, though not with θμ.) *Kr.*

According to these rules, παιδρός is divided into the syllables παι-δρός, not παιδ-ρός. ψήφισμα into ψήφι-σμα.

2. Lesson 3.]—The accent of a verb is, as a *general rule*, as far back (i. e. as near the *root*) as possible. Hence (*a*) in verbs when a *long termination* is exchanged for a *short one*, an *acute on the penult* is thrown to the *antepenult* (if the verb is *hyperdissyllable*): τύπτω, τύπτετε.

*b*) If the *penult*, being the *tone-syllable*, has a *long vowel* or *diphthong*, and the verb is *dissyllable*, the *acute* will pass into *circumflex* when the final becomes short: φεύγω, φεύγε (but κελεύω, κέλευε).

[For the general rules for the accentuation of verbs, see Pdms. 56, 57.]

3. Lesson 11, (95).]—*a*, G. *as*, is *always long* from an oxytone or paroxytone (if a *hyperdissyllable*)

But *a*, G. *as*, is short in

- 1) Polysyllable feminine names or appellatives: ψάλτρια, Ἑρέτρια.



2) -ρα is short if the penult has *υ* or any diphthong but *αν*.  
 γέφυρα, μοῖρα, also in Τάναγρα (by 1).

3) In polysyllables in *εια*, *οια*, it is *short*, except in (α) *abstract substantives* from verbs in *εύω*, and (β) *dissyllables* in *εια*.

ἄνοια, ἀλήθεια (from adj. ἀληθής), ὠφέλεια (from ὠφέλειν) : but δουλεία (from δουλεύειν).

βασίλεια = *queen* (from βασιλεύς).

βασιλεία = *reign* (from βασιλεύειν, *to reign*).

4. From ADJECTIVES in *ος*, the *α* is long in Nom. Sing. So πλέα, fem. of πλέως. From Adjectives and Participles in *ας*, *υς*, *εις*, *ους*, *ως*, *ων*, it is *short*. Hence the former are paroxytone : the latter proparoxytone or properispomenon.

N. B. Acc. and Voc. singular follow the Nom.

5. A *muta cum liquidâ* does not lengthen a *short* vowel [i. e. does not make a syllable long by *position*], unless it be a middle mute (β, γ, δ) before λ, μ, ν.

Hence ἄτεκνος, ἄπτελος, ἄκμή, βότρυς : but βιβλος, εὐδμος, πέπλεγμαι.

6.

#### Usual Contractions.

	A	E H	O Ω	I Υ
A	αα = $\bar{a}$ ααι = α	αε = $\bar{a}$ : αει = α αη = α : αη = α	αο = ω : αοι = ω αου = ω : αω = ω	ᾱι = αι : $\bar{a}\bar{u}$ = α ᾱυ = αυ : $\bar{a}\bar{v}$ = αυ
E	εα = η ; <i>sls.</i> $\bar{a}$ εαι = η, ει εας = εις	εε = ει, η : εει = ει εες = εις, ης εη = η : εη = η	εο = ου, εοι = οι εου = ου εω = ω : εω = ω	εῖ = ει εῦ = ευ
O	οα = ω, <i>sls.</i> $\bar{a}$  οαι = αι	οε = ου οει = ου, οι οη = ω, η οη = ω, οι	οο = ου οοι = οι οου = ου οω = ω : οω = ω	οῖ = οι
H	ηαι = η	ηε = η ηει = η		ηῖ = η ηῦ = ηυ
Ω	ωα = ω		ωο = ω	ωῖ = ω
I	ιας = ῖς	ιες = ῖς		ιι = ῖ
Υ	υας = ῡς	υες = ῡς		

From this table it appears generally,

a) That in the collision of A and E sounds, the vowel which precedes the other, remains predominant in the contracted syllable, although its shape may be modified: *λείπεαι, λείπη* or *λείπει*: *τίμαε, τιμᾶ*: *πόλεας, πόλεις*: except in *εα*, which, in the first two declensions, is contracted into *α*: *ὄστέα, ὄστᾶ*: *βορῥέας, βορῥᾶς*.

b) That, where an O sound appears, it maintains itself, in contraction, against all A and E sounds, *νόε, νοῦ*: *ὄστέον, ὄστούν*: *βόας, βοῦς*: *τιμάοιμι, τιμῶμι*: *φιλέουσι, φιλοῦσι*: except that, in adjectives, *οη* becomes *η*: *ἀπλόη, ἀπλῆ*, and *οα* sometimes *α*: *ἀπλόα, ἀπλᾶ*: also *ἀπλόαι, ἀπλαῖ* (*Thiersch.*)

7. There are some *words, cases, and moods* that must be carefully distinguished, because they *look like* what they are not. The following are a few instances of the kind that occur in these lessons.

a) *-ους*, as *nom.* or *acc. pl.* of a comparative in *ών*, e. g. *μείζους*  
= *μείζ-ονές, μείζ-ονας*.

*-ω*, *acc. sing.* or *nom. pl.* of ditto.

b) *όντων*, 3rd plur. of Imperative Present, which looks like gen. plur. of *Pres. Partcp. Act.*

*ώντων* = *αόντων*, 3rd pl. Imper. Present from verb in *άω* (also gen. pl. of *Pres. partcp. Act.*).

*ούντων* = *ε-όντων*, 3rd pl. Imperat. Pres. from verb in *έω* (also gen. pl. of *Pres. partcp. Act.*).

c) *ᾄται*, 3rd sing. of the *Pres. Indic.* or *Subj.* (*Pass.* or *Mid.*) from *άω*.

d) *\*Ισθι* (from *οἶδα*) '*know,*' and *ἴσθι*, '*be.*'

### *Euphonic Rules.*

8. When two consonants come together in the formation of words, the former is often changed for the sake of easier pronunciation.

The principal changes of this kind are the following:\*

\* These changes may be exhibited in the following table, which is arranged as the multiplication table often is:

	τ	δ	θ	σ	μ
Any <i>p</i> -sound with	πτ	βδ	φθ	ψ	μμ
Any <i>k</i> -sound with	κτ	γδ	χθ	ξ	γμ
Any <i>t</i> -sound with	στ	— <sup>1</sup>	σθ	σ	σμ

<sup>1</sup> This combination does not occur.

Any *p*-sound with *τ* becomes *πτ*.

Any *p*-sound with *δ* becomes *βδ*.

Any *p*-sound with *ς* becomes *φς*.

Any *p*-sound with *ς* becomes *ψ*.

Any *p*-sound with *μ* becomes *μμ*.

Any *k*-sound with *τ* becomes *κτ*.

Any *k*-sound with *δ* becomes *γδ*.

Any *k*-sound with *ς* becomes *χς*.

Any *k*-sound with *ς* becomes *ξ*.

Any *k*-sound with *μ* becomes *γμ*.

Any *t*-sound with *τ* becomes *στ*.

Any *t*-sound with *δ* (*this combination does not occur*).

Any *t*-sound with *ς* becomes *σς*.

Any *t*-sound with *σ* becomes *σ* (i. e. the *t*-sound is thrown away).

Any *t*-sound with *μ* becomes *σμ*.

☞ This table shows : (1) that a *p* or *k*-sound before a *t*-sound must be of the *same order of breathing* as the *t*-sound :\* (2) that a *t*-sound before *ς* is thrown away.

Obs. 'Εκ, 'out of,' in compound words retains its *κ* : thus, ἐκ-δίδωμι, ἐκ-δέω, not ἐγ-δίδωμι, &c.

(Examples.)

τέτριβται	=	τέτριπται.	λέλεγται	=	λέλεκται.
ἔστραφται	=	ἔστραπται.	βέβρεχται	=	βέβρεκται.
ῥάπδος	=	ῥάβδος.	ὄκδοος	=	ὄγδοος.
ἐπιγράφδην	=	ἐπιγράβδην.	πλέκδην	=	πλέγδην.
ἐτύπζην	=	ἐτύφζην.	ἐπλέκζην	=	ἐπλέχζην.
τριβζήσομαι	=	τριφζήσομαι.	λεγζήσομαι	=	λεχζήσομαι.
ἐπείζζην	=	ἐπείσζην.	ἀνύτσω	=	ἀνύσω
ῥρείδζην	=	ῥρείσζην.	ἐρείδσω	=	ἐρείσω.
λείπω	=	λείψω.	πείζσω	=	πείσω.
τρίβσω	=	τρίψω.	τέτυπμαι	=	τέτυμμαι.
γράφσω	=	γράψω.	τέτριβμαι	=	τέτριμμαι.
πλέκσω	=	πλέξω.	γέγραφμαι	=	γέγραμμαι.

\* That is, the first becomes a *smooth* mute, if the second is a *smooth* mute ; a *middle* or *aspirate*, respectively, if the second is a *middle* or *aspirate*.



λέγσω	=	λέξω.	πέπλεκμαι	=	πέπλεγμαι.
βρέχσω	=	βρέξω.	βέβρεχμαι	=	βέβρεγμαι.

N before a P-sound (or ψ) becomes μ.

N before a K-sound (or ξ) becomes γ.

N before a T-sound remains unaltered.

N before a liquid is changed into that liquid.

N is usually\* dropt before ζ, before σ in inflexion,† and in those compound words in which another consonant follows σ.

(Examples.)

ἐν-πειρία	=	ἐμπειρία.	συν-ξέω	=	συνξέω.
ἐν-βάλλω	=	ἐμβάλλω.	συν-λογίζω	=	συλλογίζω.
ἐν-φρων	=	ἐμφρων.	συν-μετρία	=	συμμετρία.
ἐν-ψῦχος	=	ἐμψῦχος.	συν-ζυγία	=	συζυγία.
συν-καλέω	=	συγκαλέω.	δαίμων-σι	=	δαίμοσί.
συν-γινώσκω	=	συγγινώσκω.	σύν-στημα	=	σύστημα.
σύν-χρονος	=	σύγχρονος.			

But: συντείνω, συνδέω, συνδέω.

*Exceptions.* The enclitics; as: ὄνπερ, τόνγε.

ἐν before ρ; as: ἐνρίπτω.

When a T-sound and ν together are ejected before σ, the remaining vowel, if *short*, is changed into a diphthong (ε into ει, and ο into ου); if *doubtful*, it is lengthened. The long vowels (η, ω) are left unchanged. Thus:

τυφδέ(ντ)σι	becomes	τυφδεῖσι.	τύψα(ντ)σι	becomes	τύψᾱσι.
σπέ(νδ)σω	becomes	σπεῖσω.	γίγα(ντ)σι	becomes	γίγᾱσι.
λέο(ντ)σι	becomes	λέουσι.	δείκνυ(ντ)σι	becomes	δείκνῡσι.
τύπτο(ντ)σι	becomes	τύπτουσι.	τύπτω(ντ)σι	becomes	τύπτωσι.

When the *same* aspirate would regularly be doubled, the former is changed into the kindred *smooth*: as Σαπφώ (not Σαφφώ). Βάκχος (not Βάχχος). Ἀττίς (not Ἀττίς).‡

\* *Exceptions.* Ἐν, as; ἐνσπείρω, ἐνζεύγνυμι: πάλιν, as; παλίνσκιος: some forms of inflexion and derivation in σαι and σις, as; πέφανσαι, fr. φαίνω: and some few substantives in νς and νς. The ν in σύν becomes σ in composition before σ followed by a vowel; as: συσσώζω, instead of συνσώζω.

† That is, in the *declensions* and *conjugations*.

‡ Even the *middle* mutes (β, γ, δ) are very seldom doubled, with

Of two aspirates in two *consecutive* syllables, the former is often changed into its kindred *smooth*.

This rule applies principally to roots beginning with  $\varsigma$  and ending with some other aspirate. The initial aspirate reappears, when, in the formation of cases or tenses, the *final aspirate* is changed.

Thus the roots  $\varsigma\rho\epsilon\phi$ ,  $\varsigma\rho\iota\chi$ , become  $\tau\rho\epsilon\phi$ ,  $\tau\rho\iota\chi$ : but when the  $\phi$ , for instance, is changed into  $\psi$  or  $\mu$ , the reason for getting rid of  $\varsigma$  no longer remains, and  $\varsigma$  will reappear:  $\varsigma\rho\epsilon\psi$ ,  $\varsigma\rho\epsilon\mu$ . So  $\tau\rho\iota\chi$ -ός,  $\tau\rho\iota\chi$ -ί, but  $\varsigma\rho\acute{\iota}\xi$ ,  $\varsigma\rho\iota\acute{\xi}\iota\nu$ .

In the Imperative of the 1st Aor. Pass. the *last* aspirate is changed in the 2nd pers. sing.: e. g.  $\gamma\rho\acute{\alpha}\phi\eta\tau\iota$  (not  $\gamma\rho\acute{\alpha}\phi\eta\varsigma\iota$ ):  $\kappa\rho\acute{\upsilon}\phi$ - $\varsigma\eta\tau\iota$  (not  $\kappa\rho\acute{\upsilon}\phi\varsigma\eta\varsigma\iota$ ).

### *Irregular Substantives.*

9.  $\square$  R. means root (from which the word is declined *regularly*).

$\alpha\eta\delta\acute{\omega}\nu$ , ( $\acute{\eta}$ ), *nightingale*. G.  $\alpha\eta\delta\omicron\upsilon\varsigma$  (for  $\alpha\eta\delta\acute{\omicron}\nu\omicron\varsigma$ ). V.  $\alpha\eta\delta\omicron\iota$ .

$\acute{\alpha}\lambda\varsigma$ ,  $\acute{\alpha}\lambda\acute{\omicron}\varsigma$  ( $\acute{\omicron}$ ), *salt*. Pl. usually  $\omicron\iota$   $\acute{\alpha}\lambda\epsilon\varsigma$ ,  $\acute{\omega}\nu$ , &c.

$\acute{\alpha}\lambda\omega\varsigma$  ( $\acute{\eta}$ ), *threshing-floor*: mostly after Attic 2nd Decl. (with acc.

$\acute{\alpha}\lambda\omega$ );  $\acute{\alpha}\lambda\omega\nu\omicron\varsigma$ , &c. later.

$\acute{\alpha}\nu\alpha\acute{\xi}$ ,  $\acute{\alpha}\nu\alpha\kappa\tau$ - $\omicron\varsigma$ , *king*. V.  $\acute{\alpha}\nu\alpha$  (but only when a god is invoked).

$\text{'}\acute{\alpha}\pi\acute{\omicron}\lambda\lambda\omega\nu$ ,  $\omega\nu\omicron\varsigma$ , *Apollo*. Acc.  $\text{'}\acute{\alpha}\pi\acute{\omicron}\lambda\lambda\omega$ . V.  $\text{'}\acute{\alpha}\pi\omicron\lambda\lambda\omicron\nu$ .

$\text{'}\acute{\alpha}\rho\eta\varsigma$  (*Mars*). G.  $\text{'}\acute{\alpha}\rho\epsilon\omega\varsigma$ : in the poets (for the sake of the metre),

$\text{'}\acute{\alpha}\rho\epsilon\omicron\varsigma$ ,  $\text{'}\acute{\alpha}\rho\epsilon\iota$ ,  $\text{'}\acute{\alpha}\rho\eta$  and  $\text{'}\acute{\alpha}\rho\eta\nu$ . V.  $\text{'}\acute{\alpha}\rho\epsilon\varsigma$ .

$\acute{\alpha}\sigma\tau\acute{\eta}\rho$ , *star*. Dat. pl.  $\acute{\alpha}\sigma\tau\rho\acute{\alpha}\sigma\iota$ , but not syncopated in other cases.

$\gamma\acute{\alpha}\lambda\alpha$  ( $\tau\acute{\omicron}$ ), *milk*. R.  $\gamma\acute{\alpha}\lambda\alpha\kappa\tau$ . (Dat. pl.  $\gamma\acute{\alpha}\lambda\alpha\acute{\xi}\iota$ , *Plat.*)

$\gamma\acute{\epsilon}\lambda$ - $\omega\varsigma$ ,  $\omega\tau\omicron\varsigma$ , &c. ( $\acute{\omicron}$ ), *laughter*. Acc.  $\gamma\acute{\epsilon}\lambda\omega\tau\alpha$ , and, in poets and

Lucian,  $\gamma\acute{\epsilon}\lambda\omega\nu$ .

$\gamma\acute{\omicron}\nu\upsilon$  ( $\tau\acute{\omicron}$ ), *knee*. R.  $\gamma\acute{\omicron}\nu\alpha\tau$ .

$\gamma\upsilon\nu\acute{\eta}$ , *woman, wife*. R.  $\gamma\upsilon\nu\alpha\iota\kappa$ .\* V.  $\gamma\acute{\upsilon}\nu\alpha\iota$ .

$\delta\acute{\epsilon}\nu\delta\rho\omicron\nu$ , *tree*. Regular: but in D. pl. (usually)  $\delta\acute{\epsilon}\nu\delta\rho\epsilon\varsigma\iota(\nu)$ .

$\delta\acute{\omicron}\rho\upsilon$  ( $\tau\acute{\omicron}$ ), *spear*. R.  $\delta\acute{\omicron}\rho\alpha\tau$ . Thuc. has old D.  $\delta\omicron\rho\acute{\iota}$ .

$\acute{\epsilon}\gamma\chi\epsilon\lambda\upsilon\varsigma$  ( $\acute{\omicron}$ ), *eel*. G. - $\nu\omicron\varsigma$ , &c.; but in dual and pl. like  $\pi\acute{\eta}\chi\upsilon\varsigma$ .

the exception of  $\gamma\gamma$  (of which the first  $\gamma = ng$ ). Of the *smooth* mutes,  $\pi$  and  $\kappa$  are but *seldom* doubled ( $\text{'}\acute{\iota}\pi\pi\omicron\varsigma$ ,  $\lambda\acute{\alpha}\kappa\kappa\omicron\varsigma$ ):  $\tau$  frequently; as are also  $\sigma$  and the *liquids*.

\* With accent on the ult. of G. and D.  $\gamma\upsilon\nu\alpha\iota\kappa\acute{\omicron}\varsigma$ ,  $\gamma\upsilon\nu\alpha\iota\kappa\acute{\iota}$ ,  $\gamma\upsilon\nu\alpha\iota\kappa\acute{\omega}\nu$ ,  $\gamma\upsilon\nu\alpha\iota\acute{\xi}\iota$ ,  $\gamma\upsilon\nu\alpha\iota\kappa\omicron\acute{\iota}\nu$  (*Æsch. Chæph.* 302), &c., but  $\gamma\upsilon\nu\alpha\acute{\iota}\kappa\alpha$ ,  $\gamma\upsilon\nu\alpha\acute{\iota}\kappa\epsilon\varsigma$ . &c.

εἰκ-ών, *ónos* (ή), *image*. G. εἰκοῦς. Acc. εἰκῶ (mostly Ion. and poet.). Acc. pl. εἰκοῦς (Observe the accent).

Ζεὺς, *Jupiter*. Δι-ός, Διῖ, Δία. V. Ζεῦ. [Ζηνός, Ζηνί, Ζήνα, poet.]. ἥρ-ως, *heros*, *hero*. Acc. ἥρωα, and also ἥρω. In poets τῷ ἥρω, and οἱ, τοὺς ἥρωι (the last also Luc.).

Θαλῆς, *Thales*. Θάλεω, Θαλῆ, Θαλῆν. In later writers also Θαλοῦ, and Θάλητος, -τι, &c.

Ξρίξ (ή), *hair*. G. τριχ-ός, &c. D. pl. Ξριξί(ν). [R. Ξριχ.]

κάρᾱ (τό), *head*. G. κρατός. D. κρατί and κάρᾱ. A. τὸ κάρᾱ, and (*Trag.*) τὸν and τὸ κρᾶτα. Acc. pl. τοὺς κρᾶτας (*Eur.*).

κλείς (ή), *key*. κλειδός, κλειδί, κλείδα and more commonly κλείν. Plur. κλείδες. Acc. κλείς, later κλείδας. [Eur. κλῆδα, -δας from old Att. κλής.]

κυκέων (ό), *mess*; *porridge*. Acc. κυκεῶ, for κυκεῶνα.

κύων, *dog*. R. κύν. V. κύον.

λᾶς, λᾶς (ό), *stone*. λᾶος (in Soph. λάου), λᾶϊ, λᾶαν and λᾶν (λᾶα, *Callim.*). Pl. λᾶες, λάων, λάεσσιν and λάεσιν.

λίπα, prob. acc. from obsol. τὸ λίπα; found with ἀλείφειν, as acc. cognatae significationis.

μάρτυς, *witness*. μάρτυρ-ος, ι. Acc. α and (less commonly) μάρτυν. D. pl. μάρτυσι(ν). [Μάρτυρ nom. Æol. and late.]

ναῦς (ή), *ship*. The Attic forms are: νεώς, νηῖ, ναῦν | (νέε ?), νεοῖν | νῆες, νεῶν, ναυσί, ναῦς. [G. νηός, &c. Att. poets and later prose.] Οἰδίπους, *Œdipus*. Οἰδίποδος and Οἰδίπου. D. Οἰδίποδι. Acc. Οἰδίποδα and Οἰδίπου. V. Οἰδίπου.

ὄρνις (ό, ή), *bird*, ὄρνιξος, &c. Acc. ὄρνιθα, less commonly ὄρνιν.

Pl. reg. also (more poetical) ὄρνεις, ὀρνέων. D. ὄρνισι(ν), only Acc. ὄρνεις, or ὄρνις. [On the quantity of the ι see Liddell and Scott.]

οὖς (τό), *ear*. R. ὠτ. [G. plur. ὠτων.]

Πνύξ (ή), *the Pnyx*. G. Πυκν-ός, &c. with transposition of the consonants.

Ποσειδῶν, *Neptune*. Acc. Ποσειδῶ. V. Πόσειδον.

σκῶρ (τό), *filth*. R. σκατ. Hence G. σκατός, &c.

ῥῥωρ (τό), *water*. R. ῥδατ.

χείρ (ή), *hand*. χειρός, &c. but G. and D. Dual, χεροῖν, Dat. Pl. χερσί.

χελιδών (ή), *swallow*. χελιδόνος, but D. χελιδοί.

υῖός, *son*. G. υἱοῦ, reg., but also the following cases from υἱεύς:

υἱέος, υἱέῃ. Du. υἱέε, υἱείοι. Pl. υἱεῖς, υἱέων, υἱέσι(ν), υἱεῖς.

Thucydides, Plato, and the orators prefer these forms.



*On the place of ἄν.*

10. As ἄν represents the *predicate* as conditional, it ought properly to be joined with the predicate, e. g. λέγοιμι ἄν, ἔλεγον ἄν; yet it commonly follows that member of a sentence which is to be made emphatic, e. g. καὶ οὐκ οἶει ἄσχημον ἄν φανείσθαι τὸ τοῦ Σωκράτους πρᾶγμα. Hence it is regularly joined to such words as modify the whole meaning of the sentence, viz. to *negative verbs* and *interrogatives*: οὐκ ἄν, οὐδ' ἄν, οὐποτ' ἄν, οὐδέποτ' ἄν, &c.—τίς ἄν, τί ἄν, τί δ' ἄν, τί δῆτ' ἄν, πῶς ἄν, πῶς γὰρ ἄν, ἅρ' ἄν, &c.;—also to *adverbs of place, time, manner*, and other adverbs, which in various ways modify the expression contained in the predicate and define it more exactly: ἐνταῦθα ἄν, τότε ἄν, εἰκότως ἄν, ἴσως ἄν, τάχ' ἄν, μάλιστα ἄν, ἥκιστ' ἄν, ῥαδίως ἄν, ἡδέως ἄν, &c.; to εἰ, ἐπειδή, ὅτε, ὁπότε, ὅς with *Subj.* (hence εἰάν [ἦν, ἄν,] ἐπειδάν, ὅταν, ὁπότεν—ὅς ἄν=*quicumque*; *si quis*).

*Crasis.\**

11. Both *Crasis* and *Elision* are marked, as the soft breathing is, by a comma over the syllable.

When two words, one of which ends and the other begins with a vowel, come together, it often happens that these vowels are changed into one *long* vowel-sound. This union is called *Crāsis*, and the sign of it *Corōnis*. The *Corōnis* is placed above the *vowel-sound formed by Crasis*; and when this is a diphthong, above the *second* vowel; but it is omitted when the word *begins* with the vowel-sound formed by *Crasis*; as: τὸ ὄνομα = τοῦνομα, τὸ ἔπος = τοῦπος, τὰ ἀγαθά = τὰγαθά, ὁ οἶνος = ὦνος.

When the combination formed by *crasis* is a *dissyllable* or *trochaic word* (~~), some grammarians still *retain the accent* of the second word; others change the *acute* into the *circumflex*. Thus, when the second word is *paroxytone*, some write τοῦπος, τᾶλλα, τᾶργα (for τὸ ἔπος, τὰ ἄλλα, τὰ ἔργα): others, τοῦπος, τᾷλλα, τᾶργα. The change into the *circumflex* is founded on the authority of the best MSS. It is, however, against the principle, that in contractions the *circumflex* arises only when the first of the contracted syllables has the *acute*, the second the *grave*.

If of the *two* vowel-sounds that are blended into one sound by *Crāsis*, the *latter* is a *diphthong* that contains *ι*, the *ι* is written under

\* Κρᾶσις means a *mixing* or *blending*. Κορωνίς, any thing *curved*; hence, a *little curved mark* with the pen.

(*subscript*): it is *not* underwritten, when only the former is such a diphthong. Thus: καὶ εἶτα = καῖτα; but καὶ ἔπειτα = καῖπειτα.

*Elision*\* consists in simply *throwing away a short vowel at the end of a word before another beginning with a vowel*. The sign of this is called *Apoströphe*;\* e. g. ἀπὸ οἴκου = ἀπ' οἴκου.

If the elision causes a *smooth mute* to precede an *aspirate*, the smooth mute must be changed into the aspirate. Thus, not ἀπ' οὖ, but ἀφ' οὖ; not ἀντ' ὧν, but ἀνθ' ὧν.—So in *Crasis*; a smooth mute before an aspirated vowel is changed into the aspirate mute of the same organ: τὰ ἔτερα = θᾶτερα.

### *Correlative Adjectives and Adverbs.*

12. *Correlative words* are those which express a *mutual relation* (*correlation*) to each other, and represent this relation by a corresponding form.

#### (a) Adjective Correlatives.

Interrogative.	Indefinite.	Demonstrative.	Relat. and Depend. Interrog.
πόσος, -η, -ον; how great? how much? quantus?	ποσός, -ή, -όν, of some size or number, aliquantus	τόσος, -η, † -ον, so great, so much, tantus τοσόςδε, τοσήδε, τοσόνδε τοσοῦτος, -αύτη, -οὔτο(ν)	ὅσος, -η, -ον, and ὀπόσος, -η, -ον, † quantus
ποῖος, -ᾱ, -ον; of what kind? qualis?	ποιός, -ά, -όν, of some kind	τοῖος, -ᾱ, -ον, † of such a kind, talis τοιόςδε, τοιάδε, τοιόνδε τοιοῦτος, -αύτη, -οὔτο(ν)	οἶος, -ᾱ, -ον, and ὀποιός, -ᾱ, -ον, qualis
πηλίκος, -η, -ον; how great? how old?	wanting	τηλίκος, -ον, so great, so old τηλικόςδε, -ήδε, -όνδε τηλικούτος, -αύ- τη, -οὔτο(ν)	ἡλίκος, -η, -ον, and ὀπηλίκος, -η, -ον, how great, how old

\* *Elisio* (Lat.), a squeezing out. Ἀποστρόφή means a turning away.

† Except in the combinations τοῖος καὶ (ἤ) τοῖος· τόσος καὶ τόσος· ὅσος—τόσος (= *quo—eo*, rare), and ἐκ τόσου, these forms were superseded by the compound forms: τοιόςδε, &c.

‡ The forms beginning with ὀπ'- are regularly the dependent interrogatives.

## (b) Adverbial Correlatives.

Interrogative.	Indefinite.	Demonstrative.	Relative.	Dependent Interrog.
ποῦ; <i>where?</i> ubi?	πού, <i>some-where, alicubi</i>	wanting [ἐνταῦθα, ἐνθάδε, <i>here: ἐκεῖ, there</i> ]	οὗ, <i>where, ubi</i>	ὅπου, <i>where, ubi</i>
πόθεν; <i>whence?</i> unde?	πόθεν, <i>from some place, alicunde</i>	wanting [ἐνθένδε, ἐντεῦθεν, <i>hence: ἐκεῖθεν, thence</i> ]	ὅθεν, <i>whence, unde</i>	ὅπόθεν, <i>whence, unde</i>
ποῖ; <i>whither?</i> quo?	ποί, <i>to some place, aliquo</i>	wanting [ἐκεῖσε, <i>thither: sts. ἐνταῦθα, ἐνθάδε = hither</i> ]	οἷ, <i>whither, quo</i>	ὅποι, <i>whither, quo</i>
πότε; <i>when?</i> quando?	πότε, <i>some-time, aliquando</i>	τότε, <i>then, tum</i>	ὅτε, <i>when, quum</i>	ὅπότε, <i>when, quando</i>
πηνίκα; <i>quo temporis puncto? quotâ horâ?</i>	wanting	τηνικάδε } <i>hoc ipso tempore</i>	ἡνίκα, <i>when, quo ipso tempore</i>	ὅπηνίκα, <i>when, quo ipso tempore</i>
πῶς; <i>how?</i>	πῶς, <i>some how</i>	οὕτω(ς), ὥδε, <i>so</i>	ὥς, <i>how</i>	ὅπως, <i>how</i>
πῇ; <i>whither?</i> [also <i>where?</i> ] <i>how?</i>	πῇ, <i>to some place, some how</i>	τῇδε } <i>hither</i> ταύτῃ } <i>or here</i>	ῇ, <i>where, whither</i>	ὅπῃ, <i>where, whither.</i>

*Irregular Comparison.*

13. These comparatives and superlatives really belong to some *obsolete* positive, but are conveniently arranged under some *extant* positive with which they agree in meaning.

Positive.	Comparative.	Superlative.
1. ἀγαθός, <i>good</i>	ἀμείνων, neut. ἀμεινον βελτίων κρείσσων, Att. κρείττων*	ἄριστος. βέλτιστος. κράτιστος.
2. κακός, <i>bad</i>	λῶν (for λωίων) κακίων χείρων ἥσσων, Att. ἥττων* ( <i>inferior</i> ).	λῶστος. κάκιστος. χειρίστος.

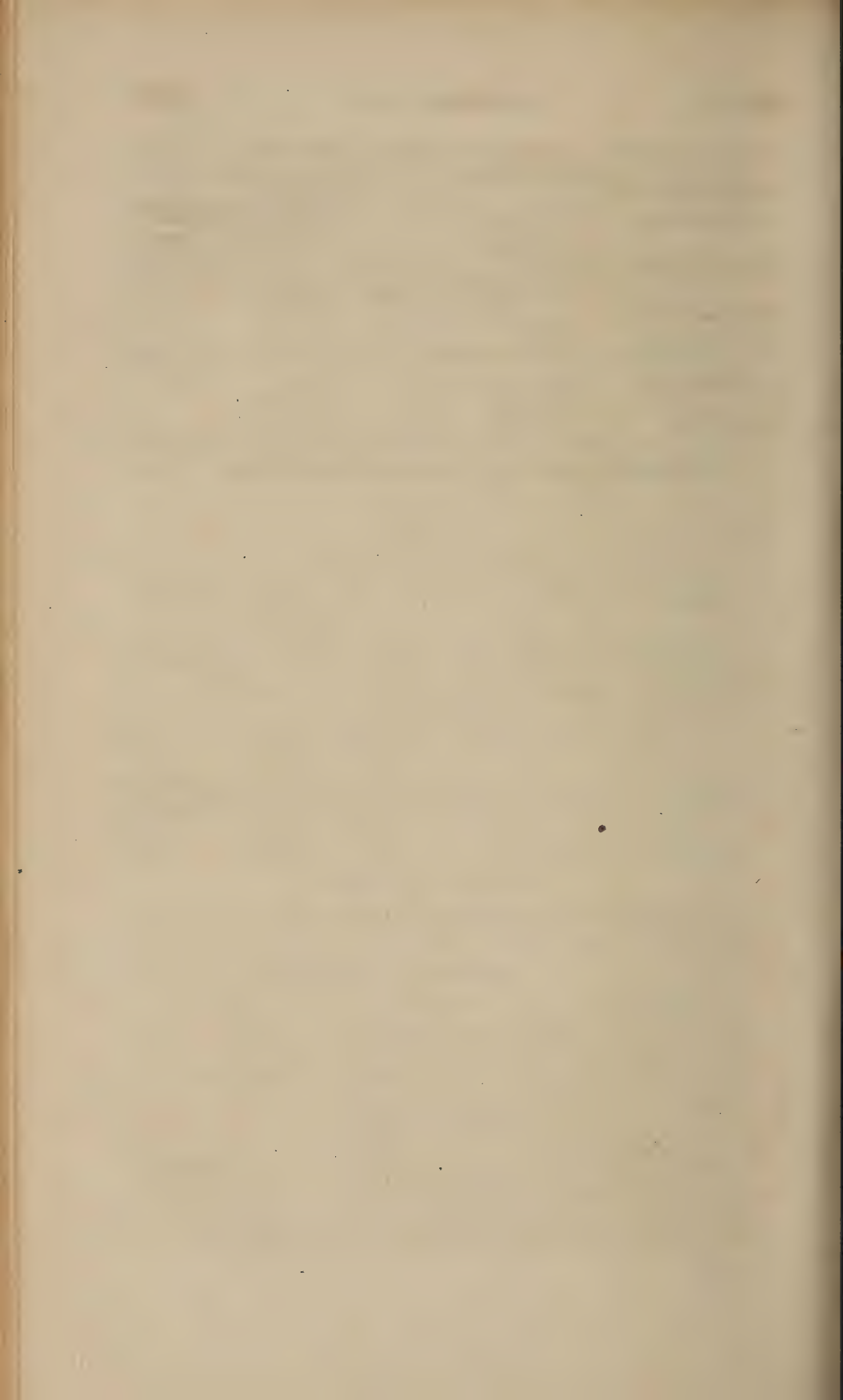
\* The forms in -σων occur in the earlier Attic writers.



3. καλός, <i>beautiful</i>	καλλίων	κάλλιστος.
4. ἀλγεινός, <i>painful</i>	{ ἀλγεινότερος ἀλγίων	{ ἀλγεινότατος. ἀλγιστος.
5. μακρός, <i>long</i>	μακρότερος	μακρότατος and μήκι-
6. μικρός, <i>small</i>	{ μικρότερος μείων ἐλάσσων, Att. ἐλάττων*	{ μικρότατος. [στος. ἐλάχιστος.
7. ὀλίγος, <i>little</i>		ὀλίγιστος.
8. μέγας, <i>great</i>	μείζων	μέγιστος.
9. πολὺς, <i>much</i>	πλείων or πλέων	πλείστος.
10. ῥάδιος, <i>easy</i>	ῥάων	ῥάστος.
11. πέπων, <i>ripe</i>	πεπαίτερος	πεπαίτατος.
12. πίων, <i>fat</i>	πιότερος	πιότατος.

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\* The form in -σσω occurs in the earlier Attic writers.



# PARADIGMS.

☞ For the convenience of the pupil and for easy reference, the various Paradigms given at intervals (as well as the others required for use) are here collected together.

## 1. The Article.

Singular.			Plural.			Dual.		
m.	f.	n.	m.	f.	n.	m.	f.	n.
N. ὁ	ἡ	τό	N. οἱ	αἱ	τά	N. A. τῶ	[τά]	τῶ
G. τοῦ	τῆς	τοῦ	G. τῶν	τῶν	τῶν	G. D. τοῖν	[ταῖν]	τοῖν
D. τῷ	τῇ	τῷ	D. τοῖς	ταῖς	τοῖς			
A. τόν	τήν	τό	A. τούς	τάς	τά			

a) In the dual the feminine is more commonly τῶ, τοῖν, than τά, ταῖν. Τά (as *fem. dual*) is very uncommon.

## 2. Terminations of the Three Declensions.

	I.		II.	III.
<i>Sing.</i>	<div> <div>fem.</div> <div>η, ᾱ, ᾱ,</div> </div>		<i>m.f.</i>	
Nom.	<div> <div>η, ᾱ, ᾱ,</div> <div>ης, ᾱς,</div> </div>		ος, neut. ον	various
Gen.	<div> <div>ης or ας</div> <div>ου</div> </div>		ου	ος (ως)
Dat.	η or α		ῳ	ι
Acc.	ην or αν		ον, neut. ον	α or ν } neut. as
Voc.	η or α		ε, neut. ον	— } nom.
<i>Plur.</i>				
N. V.	αι		οι, neut. ᾱ	ᾱς, neut. ᾱ
Gen.	ῶν (circumflexed)		ων	ων
Dat.	αις		οις	σιν or σι
Acc.	ᾱς		ους, neut. ᾱ	ᾱς, neut. α
<i>Dual.</i>				
N.A.V.	ᾱ		ω	ε
G. D.	αιν		οιν	οιν

In the *second* declension, and in masculine nouns of the *first*, the original termination of the gen. sing. was ο (the final letter of the roots being α, ο, respectively); α-ο and ο-ο being contracted into ου. The termination of the *dative singular* is ι in all the declensions, but in the first two it is *subscript*.

In the formation of the dative plural the T-sounds and ν are rejected: and

αντισι	ειτισι	οιτισι	υιτισι
become ᾱσι	εισι	ουσι	ῡσι.



3. *First Declension.*

	victory.	attempt.	Muse.	citizen.	young man.
Sing. Nom.	νίκη	πεῖρα	Μοῦσα	πολίτης (ῆ)	νεανίας
Gen.	νίκης	πείρας	Μούσης	πολίτου	νεανίου
Dat.	νίκῃ	πείρᾳ	Μούσῃ	πολίτῃ	νεανίᾳ
Acc.	νίκην	πείραν	Μοῦσαν	πολίτην	νεανίαν
Voc.	νίκη	πεῖρα	Μοῦσα	πολίτᾱ	νεανίᾱ
Plur. Nom.	νῖκαι	πεῖραι	Μοῦσαι	πολίται	νεανίαι
Gen.	νικῶν	πειρῶν	Μουσῶν	πολιτῶν	νεανιῶν
Dat.	νίκαις	πείραις	Μούσαις	πολίταις	νεανίαις
Acc.	νίκας	πείρας	Μούσας	πολίτας	νεανίας
Voc.	νῖκαι	πεῖραι	Μοῦσαι	πολίται	νεανίαι
Dual. N.A.V.	νικά	πείρᾱ	Μούσᾱ	πολίτᾱ	νεανίᾱ
G. D.	νίκαιν	πείραιν	Μούσαιν	πολίταιν	νεανίαιν

4. *Second Declension.*

	word.	island.	way.	garment.
Sing. N.	λόγος	νῆσος	ὁδός	ἱμάτιον
G.	λόγου	νήσου	ὁδοῦ	ἱματίου
D.	λόγῳ	νήσῳ	ὁδῷ	ἱματίῳ
A.	λόγον	νήσον	ὁδόν	ἱμάτιον
V.	λόγε	νήσε	ὁδέ	ἱμάτιον
Plur. N.	λόγοι	νήσοι	ὁδοί	ἱμάτια
G.	λόγων	νήσων	ὁδῶν	ἱματίων
D.	λόγοις	νήσοις	ὁδοῖς	ἱματίοις
A.	λόγους	νήσους	ὁδούς	ἱμάτια
V.	λόγοι	νήσοι	ὁδοί	ἱμάτια.
Dual. N.A.V.	λόγω	νήσῳ	ὁδῶ	ἱματίῳ
G. D.	λόγοιν	νήσοιν	ὁδοῖν	ἱματίοιν

The Vocative of words in *ος* sometimes ends in *ος*; as: ὦ φίλε and ὦ φίλος; always ὦ θεός.

5. (*Adjectives in ος.*)

	(good.)			(hateful, hostile.)		
Sing.	m.	f.	n.	m.	f.	n.
Nom.	ἀγαθός	ἀγαθή	ἀγαθόν	ἐχθρός	ἐχθρά	ἐχθρόν
Gen.	ἀγαθοῦ	ἀγαθῆς	ἀγαθοῦ	ἐχθροῦ	ἐχθρᾶς	ἐχθροῦ
Dat.	ἀγαθῷ	ἀγαθῇ	ἀγαθῷ	ἐχθρῷ	ἐχθρᾷ	ἐχθρῷ
Acc.	ἀγαθόν	ἀγαθήν	ἀγαθόν	ἐχθρόν	ἐχθράν	ἐχθρόν
Voc.	ἀγαθέ	ἀγαθή	ἀγαθόν	ἐχθρέ	ἐχθρά	ἐχθρόν
Plur.						
Nom. V.	ἀγαθοί	ἀγαθαί	ἀγαθά	ἐχθροί	ἐχθραί	ἐχθρά
Gen.	ἀγαθῶν	ἀγαθῶν	ἀγαθῶν	ἐχθρῶν	ἐχθρῶν	ἐχθρῶν
Dat.	ἀγαθοῖς	ἀγαθαῖς	ἀγαθοῖς	ἐχθροῖς	ἐχθραῖς	ἐχθροῖς
Acc.	ἀγαθοὺς	ἀγαθάς	ἀγαθά	ἐχθρούς	ἐχθράς	ἐχθρά.
Dual.						
N. A. V.	ἀγαθῶ	ἀγαθά	ἀγαθῶ	ἐχθρῶ	ἐχθρά	ἐχθρῶ
G. D.	ἀγαθοῖν	ἀγαθαῖν	ἀγαθοῖν	ἐχθροῖν	ἐχθραῖν	ἐχθροῖν

6. *Contraction of the Second Declension.*

	(a) voyage.	(b) - voyage round.	(c) bone.
S. N.	πλόος = πλοός	περίπλοος = περίπλους	ὀστέον = ὀστούν.
G.	πλοῦ	περίπλου	ὀστοῦ
D.	πλωῖ	περίπλω	ὀστωῖ
A.	πλοῦν	περίπλουν	ὀστούν
V.	πλοῦ	περίπλου	ὀστούν
P. N.	πλοῖ	περίπλοι	ὀστά
G.	πλῶν	περίπλων	ὀστών
D.	πλοῖς	περίπλοις	ὀστοῖς
A.	πλοῦς	περίπλους	ὀστά
V.	πλοῖ	περίπλοι	ὀστά
D. N. A. V.	πλώ	περίπλω	ὀστώ
G. D.	πλοῖν	περίπλοιν	ὀστοῖν

7. *Adjectives in (εος, οος =) ους.*

	(a)	(b)
S. {	(χρύσε-ος χρυσέ-α χρύσε-ον)	{ ἀπλό-ος ἀπλό-η ἀπλό-ον
	χρυσοῦς χρυσῇ χρυσοῦν	{ ἀπλοῦς ἀπλῇ ἀπλοῦν
	χρυσοῦ χρυσῆς χρυσοῦ	ἀπλοῦ ἀπλῆς ἀπλοῦ
	χρυσῶ χρυσῇ χρυσῶ	ἀπλῶ ἀπλῇ ἀπλῶ
	χρυσοῦν χρυσῇν χρυσοῦν	ἀπλοῦν ἀπλῇν ἀπλοῦν
P.	χρυσοῖ χρυσαῖ χρυσᾶ	ἀπλοῖ ἀπλαῖ ἀπλᾶ
	χρυσῶν (m. f. n.)	ἀπλῶν (m. f. n.)
	χρυσοῖς χρυσαῖς χρυσοῖς	ἀπλοῖς ἀπλαῖς ἀπλοῖς
	χρυσοῦς χρυσᾶς χρυσᾶ	ἀπλοῦς ἀπλᾶς ἀπλᾶ
D.	χρυσῶ χρυσᾶ χρυσῶ	ἀπλῶ ἀπλᾶ ἀπλῶ
	χρυσοῖν χρυσαῖν χρυσοῖν	ἀπλοῖν ἀπλαῖν ἀπλοῖν

(The fem. *έα* = *ᾶ*, when a vowel or *ρ* precedes : (*ἀργύρεος* = *ἀργυροῦς*, *ἀργυρά*, *ἀργυροῦν*.)

8. *Attic (Second) Declension.*

Lesson 18.]	(a) people.	(b) rope.	(c) dining-room.
Sing. N.	ὁ λεώς	ἡ κάλως	τὸ ἀνώγειον
G.	λεῶ	κάλω	ἀνώγειω
D.	λεῶ	κάλω	ἀνώγειω
A.	λεῶν	κάλων	ἀνώγειων
V.	λεῶς	κάλως	ἀνώγειων
Pl. N.	λεῶ	κάλω	ἀνώγειω
G.	λεῶν	κάλων	ἀνώγειων
D.	λεῶς	κάλως	ἀνώγειως
A.	λεῶς	κάλως	ἀνώγειω
V.	λεῶ	κάλω	ἀνώγειω
Dual. N. A. V.	λεῶ	κάλω	ἀνώγειω
G. D.	λεῶν	κάλων	ἀνώγειων

9. Adjective in εως (*m. f.*), εων (*n.*).

Sing.			Plur.
	<i>m. f.</i>	<i>n.</i>	
N.	ἰλεως	ἰλεων	ἰλεω
G.	ἰλεω	ἰλεω	ἰλεων
D.	ἰλεω	ἰλεω	ἰλεως
A.	ἰλεων	ἰλεων	ἰλεως
V.	ἰλεως	ἰλεων	ἰλεω
Dual. N. A. V. ἰλεω			G. D. ἰλεων

## 10. Third Declension.

Roots, κορακ, παιδ, ζω, πραγματ, ζηρ,  
αἰων, δαιμον, λεοντ, γιγαντ

Sing.	ὁ (raven)	ὁ, ἡ (child)	ὁ (jackal)	τὸ (thing)
N.	κόραξ	παῖς	ζῶς	πράγμα
G.	κόρακος	παιδός	ζωός	πράγματι
D.	κόρακι	παιδί	ζωῖ	πράγματι
A.	κόρακα	παῖδα	ζῶα	πράγμα
V.	κόραξ	παῖ	ζῶς	πράγμα
Plur.				
N.	κόρακες	παῖδες	ζῶες	πράγματα
G.	κοράκων	παίδων	ζώων	πραγμάτων
D.	κόραξι(ν) <sup>a</sup>	παισί(ν) <sup>b</sup>	ζωσί(ν)	πράγμασι(ν) <sup>c</sup>
A.	κόρακας	παῖδας	ζῶας	πράγματα
V.	κόρακες	παῖδες	ζῶες	πράγματα
Dual.				
N. A. V.	κόρακε	παῖδε	ζῶε	πράγματε
G. D.	κοράκοιν	παῖδοιν	ζώοιν	πραγμάτων.

<sup>a</sup> = κόρακ-σι(ν).<sup>b</sup> = παιδ-σίν.<sup>c</sup> = πραγματ-σιν.

Sing.	ὁ (animal)	ὁ (age)	ὁ, ἡ, (divinity)	ὁ (lion)	ὁ (giant)
N.	ζῆρ	αἰών	δαίμων	λέων	γίγας
G.	ζηρός	αἰῶνος	δαίμονος	λέοντος	γίγαντος
D.	ζηρί	αἰῶνι	δαίμονι	λέοντι	γίγαντι
A.	ζῆρα	αἰῶνα	δαίμονα	λέοντα	γίγαντα
V.	ζῆρ	αἰῶν	δαίμον	λέον	γίγαν
Plur.					
N.	ζῆρες	αἰῶνες	δαίμονες	λέοντες	γίγαντες
G.	ζηρῶν	αἰώνων	δαιμόνων	λεόντων	γιγάντων
D.	ζηρσί(ν)	αἰῶσι(ν) <sup>d</sup>	δαίμοσι(ν) <sup>e</sup>	λέουσι(ν) <sup>f</sup>	γίγᾱσι(ν) <sup>g</sup>
A.	ζῆρας	αἰῶνας	δαίμονας	λέοντας	γίγαντας
V.	ζῆρες	αἰῶνες	δαίμονες	λέοντες	γίγαντες
Dual.					
N. A. V.	ζῆρε	αἰῶνε	δαίμονε	λέοντε	γίγαντε
G. D.	ζηροῖν	αἰώνοιν	δαιμόνοιν	λεόντοιν	γίγαντοιν

<sup>d</sup> = αἰῶν-σι(ν).<sup>e</sup> = δαίμον-σι(ν).<sup>f</sup> = λέοντ-σι(ν).<sup>g</sup> = γίγαντ-σι(ν).



Comparative in *ων*.

11. (Root <i>εὐδαιμον</i> .)			12.		
Singular.			Singular.		
<i>m. f.</i>	<i>n.</i>		<i>m. f.</i>	<i>n.</i>	
N. <i>εὐδαιμών</i>	<i>εὐδαιμον</i>		<i>μείζων</i>	<i>μείζων</i>	
G. <i>εὐδαιμόνος</i>			<i>μείζονος</i>		
D. <i>εὐδαιμόνι</i>			<i>μείζονι</i>		
A. <i>εὐδαίμονα</i>	<i>εὐδαιμον</i>		<i>μείζονα</i> or <i>μείζω</i>	<i>μείζον</i>	
V. <i>εὐδαιμον</i>			<i>μείζον</i>		
Plural.			Plural.		
N.V. <i>εὐδαιμόνες</i>	<i>εὐδαίμονα</i>		{ <i>μείζονες</i>	{ <i>μείζονα</i>	
G. <i>εὐδαιμόνων</i>			{ <i>μείζους</i>	{ <i>μείζω</i>	
D. <i>εὐδαιμοσι(ν)</i>			<i>μειζόνων</i>		
A. <i>εὐδαίμονας</i>	<i>εὐδαίμονα</i>		<i>μείζοσι(ν)</i>		
			{ <i>μείζοντας</i>	{ <i>μείζονα</i>	
			{ <i>μείζους</i>	{ <i>μείζω</i>	
Dual.			Dual.		
N.A.V. <i>εὐδαίμονε</i>			<i>μείζονε</i>		
G.D. <i>εὐδαιμόνοιν</i>			<i>μειζόνοιν</i>		
13. (Root <i>μελαν</i> .)			14. (Root <i>χαριεντ</i> .)		
Singular.			Singular.		
N. <i>μέλᾱς</i>	<i>μέλαινα</i>	<i>μέλᾱν</i>	<i>χαρίεις</i>	<i>χαρίεσσα</i>	<i>χαρίεν</i>
G. <i>μέλανος</i>	<i>μελαίνης</i>	<i>μέλανος</i>	<i>χαριέντος</i>	<i>χαριέσσης</i>	<i>χαριέντος</i>
D. <i>μέλανι</i>	<i>μελαίνῃ</i>	<i>μέλανι</i>	<i>χαριέντι</i>	<i>χαριέσση</i>	<i>χαριέντι</i>
A. <i>μέλανα</i>	<i>μελαιναν</i>	<i>μέλαν</i>	<i>χαρίεντα</i>	<i>χαρίεσσαν</i>	<i>χαρίεν</i>
V. <i>μέλας</i>	<i>μέλαινα</i>	<i>μέλαν</i>	<i>χαρίεν</i>	<i>χαρίεσσα</i>	<i>χαρίεν</i>
Plural.			Plural.		
N.V. <i>μέλανε</i>	<i>μελαιναι</i>	<i>μέλανα</i>	<i>χαρίεντες</i>	<i>χαρίεσσαι</i>	<i>χαρίεντα</i>
G. <i>μελάνων</i>	<i>μελαινῶν</i>	<i>μελάνων</i>	<i>χαριέντων</i>	<i>χαριεσσῶν</i>	<i>χαριέντων</i>
D. <i>μέλασι(ν)</i>	<i>μελαίναις</i>	<i>μέλασι(ν)</i>	<i>χαρίεσι(ν)*</i>	<i>χαριέσσαις</i>	<i>χαρίεσι(ν)</i>
A. <i>μελανας</i>	<i>μελαίνας</i>	<i>μέλανα</i>	<i>χαρίεντας</i>	<i>χαριέσσᾱς</i>	<i>χαρίεντα</i>
Dual.			Dual.		
N.A.V. <i>μέλανε</i>	<i>μελαίνᾱ</i>	<i>μέλανε</i>	<i>χαρίεντε</i>	<i>χαριέσσᾱ</i>	<i>χαρίεντε</i>
G.D. <i>μελάνοιν</i>	<i>μελαίνοι</i>	<i>μελάνοιν</i>	<i>χαριέντοι</i>	<i>χαριέσσαιν</i>	<i>χαριέντοι</i>
15. (Root <i>παντ</i> .)			15. (Root <i>παντ</i> .)		
Singular.			Plural.		
N.V. <i>πᾱς</i>	<i>πᾱσα</i>	<i>πᾱν</i>	<i>πάντες</i>	<i>πᾱσαι</i>	<i>πάντα</i>
G. <i>παντός</i>	<i>πάσης</i>	<i>παντός</i>	<i>πάντων</i>	<i>πασῶν</i>	<i>πάντων</i>
D. <i>παντί</i>	<i>πάσῃ</i>	<i>παντί</i>	<i>πᾱσι(ν)</i>	<i>πάσαις</i>	<i>πᾱσι(ν)</i>
A. <i>πάντα</i>	<i>πᾱσαν</i>	<i>πᾱν</i>	<i>πάντας</i>	<i>πάσας</i>	<i>πάντα</i>
Dual.			Dual.		
N.A.V. <i>πάντε</i>	<i>πάντε</i>	<i>πάντε</i>	<i>πάσα</i>	<i>πάντε</i>	<i>πάντε</i>
G.D. <i>πάντοι</i>	<i>πάντοι</i>	<i>πάντοι</i>	<i>πάσαι</i>	<i>πάντοι</i>	<i>πάντοι</i>

\* Obs. dat. *χαρίεσι*, not *χαρίεισι*.

16. *Participle of Pres. Act.* (Root λειποντ.)

Sing.	N.V.	λείπων	λείπουσα	λείπον
	G.	λείποντος	λείπούσης	λείποντος
	D.	λείποντι	λείπούσῃ	λείποντι
Plural.	A.	λείποντα	λείπουσαν	λείπον
	N.V.	λείποντες	λείπουσαι	λείποντα
	G.	λείπόντων	λείπουσῶν	λείπόντων
	D.	λείπουσι(ν)	λείπούσαις	λείπουσι(ν)
Dual.	A.	λείποντας	λείπούσας	λείποντα
	N.A.V.	λείποντε	λείπούσα	λείποντε
	G.D.	λείπόντου	λείπούσαιν	λείπόντου

17. *Participle of Aor. 1. Act.* (Root λείψαντ.)

Sing.	N.V.	λείψᾱς	λείψᾱσα	λείψᾱν
	G.	λείψαντος	λείψάσης	λείψαντος
	D.	λείψαντι	λείψάσῃ	λείψαντι
	A.	λείψαντα	λείψασαν	λείψαν
Plural.	N.V.	λείψαντες	λείψασαι	λείψαντα
	G.	λείψάντων	λείψασῶν	λείψάντων
	D.	λείψᾱσι(ν)	λείψάσαις	λείψᾱσι(ν)
	A.	λείψαντας	λείψάσας	λείψαντα
Dual.	N.A.V.	λείψαντε	λείψάσα	λείψαντε
	G.D.	λείψάντου	λείψάσαιν	λείψάντου

## 18. (a) Sing.

N.	πολύς	πολλή	πολύ
G.	πολλοῦ	πολλῆς	πολλοῦ
D.	πολλῷ	πολλῇ	πολλῷ
A.	πολύν	πολλήν	πολύ
V.	πολύ	πολλή	πολύ

## Plural.

N.	πολλοί	πολλαί	πολλά
G.	πολλῶν	πολλῶν	πολλῶν

etc. regular.

## (b) Sing.

μέγας	μεγάλη	μέγα
μεγάλου	μεγάλης	μεγάλου
μεγάλῳ	μεγάλῃ	μεγάλῳ
μέγαν	μεγάλην	μέγα
μέγα	μεγάλη	μέγα

## Plural.

μεγάλοι	μεγάλαι	μεγάλα
μεγάλων	μεγάλων	μεγάλων

etc. regular.

## 19.

## (a)

## (b)

## (c)

## (d)

		father.	mother.	daughter.	man.
Sing.	N.	ὁ πατήρ	ἡ μήτηρ	ἡ θυγάτηρ	ὁ ἀνὴρ
	G.	πατρός	μητρός	θυγατρός	ἀνδρός
	D.	πατρί	μητρί	θυγατρί	ἀνδρί
	A.	πατέρα	μητέρα	θυγατέρα	ἀνδρα
	V.	πάτερ	μήτερ	θύγατερ	ἄνερ
Plural.	N.	πατέρες	μητέρες	θυγατέρες	ἄνδρες
	G.	πατέρων	μητέρων	θυγατέρων	ἀνδρῶν
	D.	πατράσι(ν)	μητράσι(ν)	θυγατράσι(ν)	ἀνδράσι(ν)
	A.	πατέρας	μητέρας	θυγατέρας	ἀνδρας
	V.	πατέρες	μητέρες	θυγατέρες	ἄνδρες
Dual.	N.A.V.	πατέρε	μητέρε	θυγατέρε	ἀνδρε
	G.D.	πατέροι	μητέροι	θυγατέροι	ἀνδροῖν

## 20.

Sing.	N.	τὸ κέρας	τὸ κρέας
	G.	κέρατ-ος, κέρως	κρέως
	D.	κέρατ-ι, κέρα	κρέα
	A.	κέρας	κρέας
Plural.	N.	κέρατ-α, κέρα	κρέα
	G.	κέρατ-ων, κερῶν	κρεῶν
	D.	κέρα-σι(ν)	κρέα-σι(ν)
	A.	κέρατ-α, κέρα	κρέα
Dual.	N.A.V.	κέρατ-ε, κέρα (?)	κρέα
	G.D.	κεράτ-οιν, κερῶν (?)	κρεῶν

## 21.

## Singular.

	trireme.		wall.
N.	ἡ τριήρης	τὸ τεῖχος	
G. (τριήρεος)	τριήρους	(τείχεος)	τείχους
D. (τριήρεϊ)	τριήρει	(τείχεϊ)	τείχει
A. (τριήρεα)	τριήρη		τείχος
V.	τριήρες		τείχος

## Plural.

N. (τριήρεις)	τριήρεις	(τείχεα)	τείχη
G. (τριήρέων)	τριήρων	(τείχέων)	τειχῶν
D.	τριήρεσι(ν)		τείχεσι(ν)
A. (τριήρεας)	τριήρεις	(τείχεα)	τείχη
V. (τριήρεις)	τριήρεις	(τείχεα)	τείχη

## Dual.

N.A.V. (τριήρεε)	τριήρη	(τείχεε)	τείχη
G.D. (τριήρέοιν)	τριήροιν	(τείχέοιν)	τειχοῖν

## 22. Adjective in ης.

		<i>m. f.</i>		<i>n.</i>
Sing.	N.	σαφής		σαφές
	G.		(σαφέ-ος) σαφοῦς	
	D.		(σαφέ-ϊ) σαφεῖ	
	A. (σαφέ-α)	σαφῇ		σαφές
	V.	σαφές		σαφές
Plural.	N. (σαφέ-ες)	σαφεῖς		(σαφέ-α) σαφῇ
	G.		(σαφέ-ων) σαφῶν	
	D.		σαφέσι(ν)	
	A. (σαφέ-ας)	σαφεῖς		(σαφέ-α) σαφῇ
	V. (σαφέ-ες)	σαφεῖς		(σαφέ-α) σαφῇ
Dual.	N.A.V.	σαφέ-ε	σαφῇ	
	G.D.	σαφέ-οιν	σαφοῖν	

☞ Compound paroxytones in ης remain paroxytones in the contracted Gen. pl.; as : συνήδων, αὐτάρκων (fr. συνήδης, αὐτάρκης).



23.		24.		25.	
Sing.	Plur.	Sing.	Plur.	Sing.	Plur.
city, town.		fore-arm ; cubit.		city.	
N. πόλις (ῆ)	πόλεις	πῆχυς (ό)	πήχεις	ἄστν (τό)	ἄστη
G. πόλεως	πόλεων	πήχεως	πήχεων	ἄστεος	ἄστεων
D. πόλει	πόλεσι(ν)	πήχει	πήχεσι(ν)	ἄσται	ἄστεσι(ν)
A. πόλιν	πόλεις	πῆχυν	πήχεις	ἄστν	ἄστη
V. πόλι	πόλεις	πῆχυν	πήχεις	ἄστν	ἄστη
Dual. N.A.V. πόλεε (πόλη)		} Dual of πῆχυς and ἄστν not found.			
G.D. πολέοιν					

## 26.

(Adjectives in *us* are contracted in some forms.)

Singular.			Plural.		
m.	f.	n.	m.	f.	n.
N. γλυκός	γλυκεῖα	γλυκύ	γλυκεῖς	γλυκεῖαι	γλυκέα
G. γλυκέος	γλυκείας	γλυκέος	γλυκέων	γλυκειῶν	γλυκέων
D. γλυκεῖ	γλυκεῖα	γλυκεῖ	γλυκεῖσι(ν)	γλυκεῖαις	γλυκεῖσι(ν)
A. γλυκύν	γλυκεῖαν	γλυκύ	γλυκεῖς	γλυκεῖας	γλυκέα
V. γλυκύ	γλυκεῖα	γλυκύ	γλυκεῖς	γλυκεῖαι	γλυκέα
Dual. N.A.V. γλυκέε		γλυκεῖα	γλυκέε		
G. γλυκέοιν		γλυκεῖν	γλυκέοιν		

## 27.

Singular.

Plural.

Dual.

a king.

N. ὁ βασιλεύς	N. βασιλεῖς (old Att. βασιλῆς)	N.A.V. βασιλέε
G. βασιλέως	G. βασιλέων	G.D. βασιλέοιν
D. βασιλεῖ	D. βασιλεῦσι(ν)	
A. βασιλεῖα	A. βασιλέας (βασιλεῖς)	
V. βασιλεῖν	V. βασιλεῖς	

## 28.

Singular.

Plural.

Dual.

N. ἰχθύς  
G. ἰχθύος  
D. ἰχθύϊ  
A. ἰχθύν  
V. ἰχθύ

N. ἰχθύες  
G. ἰχθύων  
D. ἰχθύσιν  
A. ἰχθύς  
V. ἰχθύες

N.A. { ἰχθύε  
G.D. { ἰχθύ  
ἰχθύοιν

## 29.

Singular.

Plural.

N. βοῦς	γραῦς	βόες [βοῦς]	γραῖες [γραῦς]
G. βοός	γραός	βοῶν	γραῶν
D. βοῖ	γραῖ	βουσίν	γραυσίν
A. βοῦν	γραῦν	[βόας] βοῦς	[γραῖας] γραῦς
V. [βοῦ]	γραῦ	βόες [βοῦς]	γραῖες [γραῦς]
Dual. N.A.V. βόε.		G.D. βοοῖν.	

	30.	31.	32.
Sing. N.	ὁ, ἡ πόρτις, calf.	ἡ ἔγχελος, eel.	ὁ, ἡ οἷς, sheep.
G.	πόρτι-ος	ἐγχέλυ-ος	οἰός
D.	πόρτι-ι, πόρτῃ	ἐγχέλυ-ϊ	οἰί
A.	πόρτιν	ἐγχελυν	οἶν
V.	πόρτι	ἐγχελυ	οἷς
Plur. N.	πόρτι-ες, πόρτις	ἐγχέλεις	οἶες
G.	πορτί-ων	ἐγχέλε-ων	οἰῶν
D.	πόρτι-σι(ν)	ἐγχέλε-σι(ν)	οἰσί(ν)
A.	πόρτι-ας, πόρτις	ἐγχέλεις	οἶας, rarer οἷς
V.	πόρτι-ες, πόρτις	ἐγχέλεις	οἶες
Dual. N. A. V.	πόρτι-ε	ἐγχέλε-ε	οἶε
G.D.	πορτί-οιν	ἐγχελέ-οιν	οἰοῖν

Xenophon uses the Ionic forms of οἷς, viz. οἶν, οἶες, οἶων, οἶας and οἶς.—K.

### 33. Participle of Aor. 1. Pass. (Root λειφθέντ.)

	m.	f.	n.
Sing.			
N.	λειφθεῖς (oxytone)	λειφθεῖσα	λειφθέν
G.	λειφθέντος	λειφθείσης	λειφθέντος
D.	λειφθέντι	λειφθείσῃ	λειφθέντι
A.	λειφθέντα	λειφθείσαν	λειφθέν
V.	λειφθεῖς	λειφθεῖσα	λειφθέν
Plur.			
N.	λειφθέντες	λειφθεῖσαι	λειφθέντα
G.	λειφθέντων	λειφθεισῶν	λειφθέντων
D.	λειφθείσι(ν)	λειφθείσαις	λειφθείσι(ν)
A.	λειφθέντας	λειφθείσας	λειφθέντα
V.	λειφθέντες	λειφθεῖσαι	λειφθέντα
Dual. N. A. V.	λειφθέντε	λειφθείσᾱ	λειφθέντε
G.D.	λειφθέντοιιν	λειφθείσαιιν	λειφθέντοιιν

### 34. Participle of Aor. 2. Act. (Root λιπόντ.)

	m.	f.	n.
Sing.			
N.	λιπών (oxytone)	λιπούσα	λιπόν
G.	λιπόντος	λιπούσης	λιπόντος
D.	λιπόντι	λιπούσῃ	λιπόντι
A.	λιπόντα	λιπούσαν	λιπόν
V.	λιπών	λιπούσα	λιπόν
Plur.			
N.	λιπόντες	λιπούσαι	λιπόντα
G.	λιπόντων	λιπουσῶν	λιπόντων
D.	λιπούσι(ν)	λιπούσαις	λιπούσι(ν)
A.	λιπόντας	λιπούσας	λιπόντα
V.	λιπόντες	λιπούσαι	λιπόντα
Dual. N. A. V.	λιπόντε	λιπούσᾱ	λιπόντε
G.D.	λιπόντοιιν	λιπούσαιιν	λιπόντοιιν

35. *Participle of Perf. Act.* (Root λελυκότ.)

Sing.	N. V.	λελυκώς	λελυκυῖα	λελυκός
	G.	λελυκότος	λελυκυίας	λελυκότος
	D.	λελυκότι	λελυκυία	λελυκότι
	A.	λελυκότα	λελυκυῖαν	λελυκός
Plural.	N. V.	λελυκότες	λελυκυῖαι	λελυκότα
	G.	λελυκότων	λελυκυῶν	λελυκότων
	D.	λελυκόσι(ν)	λελυκυῖαις	λελυκόσι(ν)
	A.	λελυκότες	λελυκυίας	λελυκότα
Dual.	N. A. V.	λελυκότε	λελυκυία	λελυκότε
	G. D.	λελυκότοι	λελυκυῖαν	λελυκότοι

36. *Declension of the first four numerals.*

N. 1	εἷς, μῑᾶ, ἓν	3	τρεῖς, τρία	} Τέσσαρες or τέταρες. — Δύο may also be used as indeclinable for any case.—δύω is found (when the verse requires it) in non-Attic poets [not Pindar].
G. 1	ένός, μῑᾶς, ένός	3	τριῶν	
D. 1	ένί, μῑᾶ, ένί	3	τρισί(ν)	
A. 1	ἔνα, μῑαν, ἓν	3	τρεῖς, τρία	
N. 2	δύο	4	τέσσαρες, α	}
G. 2	δυοῖν (very seld. δυεῖν)	4	τεσσάρων	
D. 2	δυοῖν (un-Att. δυσί)	4	τεσσαρσί(ν)	
A. 2	δύο	4	τέσσαρας, α	

37. *Tis; (interrog.)*38. *Tis (indef.).*

	m. f.	n.	m. f.	n.
Sing.	N. τίς	τί	τις	τι
	G. τίνος	τίνος	τινός	τινός
	D. τίνι	τίνι	τινί	τινί
	A. τίνα	τί	τινά	τι
Plur.	N. τίνες	τίνα	τινές	τινά
	G. τίνων	τίνων	τινῶν	τινῶν
	D. τίσι(ν)	τίσι(ν)	τισί(ν)	τισί(ν)
	A. τίνας	τίνα	τινάς	τινά
Dual.	N. A. τίνε		τινέ	
	G. D. τίνοι		τινοῖν	

In sing. G. τοῦ, and D. τῷ are also found; *enclitic* when for τίνος. For *neut. pl.* τινά (not for τίνα), ἄττα (not *enclit.*) is also found in Attic.

## 39.

## 40.

		Singular.		
N.	οὐτις	οὐτι	οὐδεῖς	οὐδεμίᾱ οὐδέν, no one
G.	οὐτινος		οὐδενός	οὐδεμῑᾱς οὐδενός
D.	οὐτινι		οὐδενί	οὐδεμῑᾱ οὐδενί
A.	οὐτινα	οὐτι	οὐδένα	οὐδεμίαν οὐδέν



## Plural.

N.	οὔτινες	οὔτινα
G.	οὔτινων	
D.	οὔτισι	
A.	οὔτινας	οὔτινα

## Dual.

N.	οὔτινε
G.N.	οὔτινοιν

Though οὐδεῖς, μηδεῖς = *not even one*, yet (like our '*none*') they are sometimes found in the *pl.*, principally in *nom.* and *acc.* (less commonly *gen.* and *dat.*) masc. οὐδ-ένες (-ένων, -έσιν), -ένας.

Just so μηδεῖς, μηδεμία, μηδέν.

\*Ἀμφω (*both*) is declined like a dual: N. A. V. ἄμφω, G. & D. ἀμφοῖν.

	41.	42.	43.
Sing.	N. ἐγώ	σύ	[ἔ]
	G. ἐμοῦ, μου	σοῦ	(οὔ)
	D. ἐμοί, μοί	σοί	οἱ
	A. ἐμέ, μέ	σέ	(ἐ)
Plural.	N. ἡμεῖς	ὑμεῖς	σφεῖς [neut. σφέα]
	G. ἡμῶν	ὑμῶν	σφῶν
	D. ἡμῖν	ὑμῖν	σφίσι(ν)
	A. ἡμᾶς	ὑμᾶς	σφᾶς [neut. σφέα]
Dual.	N.A. [νῶι], νώ	[σφῶι], σφῶ	[σφῶι]
	G.D. [νῶιν], νῶν	[σφῶιν], σφῶν	[σφῶιν]

## 44.

The *reflexive* pronouns are: m. ἐμαυτοῦ, f. ἐμαυτῆς, *of myself*; m. σεαυτοῦ (or σαυτοῦ), f. σεαυτῆς (or σαυτῆς), *of thyself*; m. n. ἑαυτοῦ (or αὐτοῦ), f. ἐαυτῆς (or αὐτῆς), *of himself, herself, itself*. The compound forms, ἡμεῖς (ὑμεῖς) αὐτοί, are used for *pl.* of ἐμαυτοῦ, σεαυτοῦ.

S. m.	ἐμαυτ-οῦ	-ῶ	-όν	σεαυτ-(σαυτ-)οῦ	-ῶ	-όν
f.	ἐμαυτ-ῆς	-ῆ	-ήν	σεαυτ-(σαυτ-)ῆς	-ῆ	-ήν
P. m.	ἡμεῖς αὐτοί ἡμῶν αὐτῶν			ὑμεῖς αὐτοί ὑμῶν αὐτῶν &c.		
f.	ἡμεῖς αὐταί ἡμῶν αὐτῶν			ὑμεῖς αὐταί ὑμῶν αὐτῶν &c.		
S. m. n.	ἑαυτ-οῦ	-ῶ	-όν, n. -ό	(or) αὐτ-οῦ	-ῶ	-όν, n. -ό
f.	ἑαυτ-ῆς	-ῆ	-ήν	(or) αὐτ-ῆς	-ῆ	-ήν
P. m. n.	ἑαυτ-ῶν	-οῖς	-οὓς, n. ᾶ	(or) αὐτ-ῶν	-οῖς	-οὓς, n. ᾶ
f.	ἑαυτ-ῶν	-αῖς	-άς	(or) αὐτ-ῶν	-αῖς	-άς

For *pl.* the compound forms are often used (with more emphasis).

P. m.	σφῶν αὐτῶν,	σφίσιν αὐτοῖς,	σφᾶς αὐτούς
f.	σφῶν αὐτῶν,	σφίσιν αὐταῖς,	σφᾶς αὐτάς

## 45.

The reciprocal pronoun expresses that *each* object does the action to the *other* or *others*.

Plural. G.	ἀλλήλων, <i>of each other</i>	Dual. ἀλλήλοιν	αιν	οιν
D.	ἀλλήλοισ	αις	οις	
A.	ἀλλήλους	ας	α	ἀλλήλω    ᾶ    ω.

*Demonstrative (or Pointing-out) Pronouns.*

<i>this.</i>				46.	<i>these.</i>			
Sing. N.	ὅδε	ἧδε	τόδε		Plur. N.	οἷδε	αἷδε	τάδε
G.	τοῦδε	τῆςδε	τοῦδε		G.	τῶνδε	τῶνδε	τῶνδε
D.	τῷδε	τῇδε	τῷδε		D.	τοῖςδε	ταῖςδε	τοῖςδε
A.	τόνδε	τήνδε	τόδε		A.	τούςδε	τάςδε	τάδε
Dual. N. A.					τάδε τῶδε			
G. D.					τοῖνδε ταῖνδε τοῖνδε			

47.

48.

<i>this.</i>				<i>ipse (in the oblique cases, ejus, ei, eum, &amp;c.).</i>			
Sing.	N.	οὗτος	αὗτη	τοῦτο	αὐτός	αὐτή	αὐτό
	G.	τοῦτου	ταύτης	τούτου	αὐτοῦ	αὐτῆς	αὐτοῦ
	D.	τούτῳ	ταύτῃ	τούτῳ	αὐτῷ	αὐτῇ	αὐτῷ
	A.	τούτον	ταύτην	τούτο	αὐτόν	αὐτήν	αὐτό
Plur.	N.	οὗτοι	αὗται	ταῦτα	αὐτοί	αὐταί	αὐτά
	G.	τούτων	ταύτων	τούτων	αὐτῶν	αὐτῶν	αὐτῶν
	D.	τούτοις	ταύταις	τούτοις	αὐτοῖς	αὐταῖς	αὐτοῖς
	A.	τούτους	ταύτας	ταῦτα	αὐτούς	αὐτάς	αὐτά
Dual.	N. A.	τούτῳ	ταῦτα	τούτῳ	αὐτῷ	αὐτά	αὐτῷ
	G. D.	τούτοιν	ταύταιν	τούτοιν	αὐτοῖν	αὐταῖν	αὐτοῖν

49.

*Relative Pronouns.*

Singular.				Plural.			Dual.		
N.	ὅς (qui)	ἥ	ὅ	οἷ	αἷ	ᾧ	ὧ	ᾧ	ὧ
G.	οὗ	ῆς	οῦ	ῶν	ῶν	ῶν	οῖν	αῖν	οῖν
D.	ῷ	ῇ	ῷ	οῖς	αῖς	οῖς	οῖν	αῖν	οῖν
A.	ὃν	ῆν	ὃ	οὓς	ᾧς	ᾧ	ὧ	ᾧ	ὧ.

Often with -περ added : ὅσπερ, ἥπερ, ὅπερ, &amp;c.

50.

Sing.	N.	ὅστις, who(ever)	ἥτις	ὅ τι [or ὅ, τι]
	G.	οὗτινος or ὅτου	ἥστινος	(as masc.)
	D.	ῷτινι or ὅτῳ	ἥτινι	(as masc.)
	A.	ὄντινα	ἥντινα	ὅ τι [or ὅ, τι]
Plural.	N.	οἵτινες	αἵτινες	ἅτινα or ἅττα
	G.	ὧντινων (more rarely ὅτων)		
	D.	οἷστισι(ν) (more rarely ὅτοις)	αἷστισι(ν)	οἷστισι(ν)
	A.	οὓστινας	ᾧστινας	ᾧτινα or ᾧττα
Dual.	N. A.	ῷτινε, ᾧτινε	G. D.	οῖντινοιν, αῖντινοιν

51.

(alius)	ἄλλος	ἄλλη	ἄλλο	} quite regular except neut. o.
(ille)	ἐκεῖνος	ἐκείνη	ἐκεῖνο	

## 52.

τοσοῦτος (*quantus*). τοιοῦτος (*talis*).

Sing.

Plur.

N.	τοσοῦτος	τοσαύτη	τοσοῦτο(ν)	τοσοῦτοι	τοσαῦται	τοσαῦτα
G.	τοσοῦτου	τοσαύτης	τοσοῦτου	τοσοῦτων	τοσοῦτων	τοσοῦτων
D.	τοσοῦτῳ	τοσαύτῃ	τοσοῦτῳ	τοσοῦτοῖς	τοσαύταις	τοσοῦτοῖς
A.	τοσοῦτον	τοσαύτην	τοσοῦτο(ν)	τοσοῦτους	τοσαύτας	τοσαῦτα

Dual.

N.A.	τοσοῦτῳ	τοσαῦτα	τοσοῦτῳ
G.D.	τοσοῦτοιῳ	τοσαῦταιῳ	τοσοῦτοιῳ

So τοιοῦτος, τοιαύτη, τοιοῦτο(ν),  
τηλικούτος, τηλικαύτη, τηλικούτο(ν).

## 53.

*Terminations of the Tenses of a Verb in the first person singular of the Indicative Mood.*

The names of the *principal* tenses are in capital letters.

Active. Middle. Passive.

PRESENT,	ω	ομαι	} with the <i>strengthened</i> root (if the verb has one).
Imperfect,	ον	όμεν	
PERFECT,	κα or ἀ*	μαι	} root usually changed, by laws of euphony when termination is appended.
Pluperfect,	κειν or εῖν	μεν	
FUTURE 1.	σω	σομαι	
Aor. 1. { for liquid verbs. }	σα α	σάμεν άμεν	
FUTURE 3.	(none)	(none)	σομαι † (with redupl. root).

*Tempora Secunda.*

FUTURE 2. ‡	ῶ	οῦμαι	ήσομαι	} from short root: the vowel-sound being lengthened in <i>Perf.</i> 2 and <i>Plup.</i> , except in the case of ο.
AORIST 2.	ον	όμεν	ην	
PERFECT 2.	α	(none)	(none)	
Pluperfect 2.	ειν	(none)	(none)	

\* ἀ, εῖν belong to Mute Verbs whose characteristic is a P or a K sound. The *rough breathing* means that the characteristic (i. e. the final consonant of the root) is *aspirated* when the termination is appended.

† The Third Future is supplied in the Active Voice by ἔσομαι (*I shall be*) with the *Perfect Participle*, as τετυφώς ἔσομαι.

‡ The so-called 2nd Future is the regular Future of *liquid* verbs.



54. *Terminations of the Moods and Participles.*

☞ The Greek language has five Moods : one *Objective* Mood ; the *Indicative* ; and four *Subjective* Moods : (1) the *Imperative* ; (2) the *Subjunctive* ; (3) the *Optative* ; (4) the *Infinitive* ; (Kr.)

The *Subjective* Moods and the Participles are formed only from the *Principal Tenses* and the *Aorists* (not from the *Imperfect* and *Pluperfect*) : the *Futures* have no *Imperative* or *Subjunctive*.

Terminations of the *Subjective* Moods and of the Participles for the *Active*—

<i>Imper.</i>	<i>Subj.</i>	<i>Opt.</i>	<i>Inf.</i>	<i>Part.</i>	<i>Inf. Plcp.</i>
ε	ω	οιμι	ειν	ων	$\left. \begin{array}{l} \text{in Aor. 2. } \epsilon\acute{\iota}\nu, \acute{\omega}\nu \\ \text{in Perf. } \acute{\epsilon}\nu\alpha\iota, \acute{\omega}\varsigma \end{array} \right\}$
But Aor. 1. has					
ον	ω	αιμι	αι	ας	
Fut. 2.	—	οιμι	ειν	ων	

Terminations of the *Subjective* Moods and of the Participles for *Passive* and *Middle*—

<i>Imper.</i>	<i>Subj.</i>	<i>Opt.</i>	<i>Inf.</i>	<i>Part.</i>
ου	ωμαι	οιμην	εσθαι	όμενος (Inf. of Aor. 2. Mid. [έσθαι]).
But Aor. 1. Mid.				
αι	ωμαι	αιμην	ασθαι	άμενος
Aor. 1. 2. Pass.				
ησι	ω	ειην	ηναι	εις [ησι becomes ητι in [Aor. 1].
Perf. Pass.				
σο	—	—	σθαι	μένος
Fut. 2. Mid.	—	οιμην	εισθαι	όμενος

The *Subj.* and *Optat.* of the *Perf. Pass.* are for the most part supplied by its participle with  $\acute{\omega}$ ,  $\acute{\epsilon}\eta\eta\eta$  (the *Subj.* and *Opt.*, respectively, of  $\acute{\epsilon}\nu\alpha\iota$ , to be).

It must not be supposed that τύπτω has all these forms : they are given as the forms that *may* occur in verbs of this kind.

## ACTIVE.

	Indic.	Imper.	Subj.	Opt.	Infin.	Part.
Present,	τύπτω	τύπτε	τύπτω	τύπτοιμι	τύπτειν	τύπτων
Imperfect,	ἔτυπτον					
Perfect 1.	πέτυφα	πέτυφε	τετύφω	τετύφοιμι	τετυφέναι	τετυφώς
Pluperfect 1.	ἔτετυφειν					
Perfect 2.	τέτυπα	τέτυπε	τετύπω	τετύποιμι	τετυπέναι	τετυπώς
Pluperfect 2.	ἔτετύπειν					
Future 1.	τύψω			τύψοιμι	τύψειν	τύψων
Aorist 1.	ἔτυφα	τύψον	τύψω	τύψαιμι	τύψαι	τύψας
Future 2.	ἀγγελῶ			ἀγγελοῖμι *	ἀγγελεῖν	ἀγγελῶν
Aorist 2.	ἔτυπον	τύπε	τύπω	τυποίμι	τυπεῖν	τυπών

## PASSIVE.

Present,	τύπτομαι	τύπτου	τύπτωμαι	τυπτοίμην	τύπτεσθαι	τυπτόμενος
Imperfect,	ἔτυπτόμην					
Perfect,	τέτυμμαι	τέτυψω			τετύφθαι	τετυμμένος
Pluperfect,	ἔτετύμμην					
Future 1.	τυψήσομαι			τυψήσοίμην	τυψήσεσθαι	τυψήσόμενος
Aorist 1.	ἐτυψην	τύψητι	τυψῶ	τυψείην	τυψῆναι	τυψείς
Future 2.	τυπήσομαι			τυπήσοίμην	τυπήσεσθαι	τυπήσόμενος
Aorist 2.	ἐτύπην	τύπησι	τυπῶ	τυπέην	τυπῆναι	τυπεῖς
Future 3.	τετύψομαι			τετυψοίμην	τετυψεσθαι	τετυψόμενος
Future 1.	τύψομαι					
Aorist 1.	ἐτυψάμην	τύψαι	τύψωμαι	τυψοίμην	τύψεσθαι	τυψόμενος
Future 2.	ἀγγελοῦμαι			αγγελοίμην	ἀγγελεῖσθαι	ἀγγελούμενος
Aorist 2.	ἐτυπόμην	τυποῦ	τύπωμαι	τυποίμην	τυπέσθαι	τυπόμενος

\* Or ἀγγελοῖην.

## 56. Terminations (combined with the

TENSES.		MOODS.	
		Indicative.	Imperative.
PRESENT and FUTURE (the <i>Future</i> without <i>Imperat.</i> and <i>Subj.</i> ).	S. P. D.	ω εἰς εἰ ομεν ετε ουσι(ν) ετον ετον	ε ἔτω ετε ἔτωσαν or οντων* ετον ἔτων [Sing. 2. orig. ε-σι]
FUTURE 2.	S. P. D.	ῶ εἰς εἰ οῦμεν εἴτε οὔσι(ν) εἴτον εἴτον	None.
Imperfect and Aorist 2.	S. P. D.	ον ες ε ομεν ετε ον ετον ἔτην	Aorist 2
PERFECT 1 and 2.	S. P. D.	ᾶ ᾶς ε ᾶμεν ᾶτε ᾶσι ᾶτον ᾶτον	Like
Aorist 1. [Obs. Aor. Imper. ον.]	S. P. D.	ᾶ ᾶς ε ᾶμεν ᾶτε ᾶν ᾶτον ᾶτην	ον ἄτω ατε ἄτωσαν or ἄντων* ατον ἄτων
Pluperfect 1 and 2.	S. P. D.	εινῆ εἰς εἰ ειμεν εἴτε εἰσαν mostly εσαν εἴτον εἴτην	

REMARKS.—The Principal Tenses and Subj. have 3 dual in *ον*, 3 plur. in *σι*.—The Historical Tenses and the Optat. have 3 dual in *ην*, 3 plur. in *ν*.

\* The *dissyllabic* termination of the *Imperat.* 3 plur. is the more common in Attic Greek, though the longer form is not *uncommon*. Care must be taken not to mistake it for the *gen. plur.* of a participle.

† Together with this ending, another is in use (called the *Æolic Aor.*) in *εια*. It is rare in the *first person*: but in the *second* and *third sing.* and *third plur.* it is far more common than the other form,—*εας*, *ειε*.—*plur.* *ειαν*.

§ The *old Attic* has also an ending, *η*, *ης*, which is contracted from the *Ionian* form *εα*, *εας*. Thus *ἐβεβουλεύκη* for *ἐβεβουλεύκειν*.



*Mood-Vowels) of the Active Voice.*

MOODS.			
<i>Subjunctive.</i>	<i>Optative.</i>	<i>Infinitive.</i>	<i>Participle.</i>
ω ης η ωμεν ητε ωσι ητον ητον [η in <i>sing.</i> sub- script.]	οιμι οις οι οιμεν οιτε οιεν οιτον οίτην	ειν	ων ουσα ον οντος ούσης οντος
None.	οἶμι† οἷς οἷ οἶμεν οἷτε οἷεν οἷτον οἷτην	εἶν	ῶν οῦσα οῦν οῦντος ούσης οῦντος
like	Present.	Aor. 2. εἶν	Aorist 2. ῶν οῦσα ὄν όντος ούσης ὄντος
the	Present.	εἶναι	ὥς υῖα ὅς ότος υῖας ότος
Like the Pre- sent.	αιμι† αις αι αιμεν αιτε αιεν αιτον αίτην	αι	ᾱς ᾱσα ᾱν αντος άσης αντος

For ACCENTUATION, see pp. 206-208.

† Together with this ending the Optative of the Fut. 2. has also the termination *οίην* (e. g. *φανοίην*), which is a common Optative ending of *contracted verbs*. The *Futurum Atticum* has usually this Optative;<sup>1</sup> which is also occasionally found in the *Perf. Optat.* (especially that of *Perf. 2*; *πεποιδοίην*, *έκπεφευγόίην*, *προεληλυθοίην*); and in *σχοίην*, Aor. 2. Opt. from *έχω*.—

*οίην*, *οίης*, *οίη*,—*οίημεν*, *οίητε*, *οίησαν*,—*οίητον*, *οίήτην*,  
οι οἶμεν, οἷτε, οἷεν, οἷτον, οἷτην.

<sup>1</sup> The *Opt.* of *έπιτελω* (for instance), *Fut. Att.* for *έπιτελέσω*, is either *έπιτελοίην* or *έπιτελέσοιμι*; never *έπιτελοῖμι*.

## 57. Terminations (combined with the Mood-

TENSES.		MOODS.	
		<i>Indicative.</i>	<i>Imperative.</i>
PRESENT and FUTURE.	S.	ομαι η (ει)* εται	ου* έστω
	P.	όμεθα† εσσε ονται	εσσε έστωσαν
	D.	όμεθον† εσθον εσθον	or έσθων† εσθον έσθων (Future, none.)
PERFECT.	S.	μαι σαι ται	στο στω
	P.	μεθα σσε νται‡	σσε στωσαν
	D.	μεθον σθον σθον	or σθων σθον σθων
<i>Pluperfect.</i>	S.	μην σο το	
	P.	μεθα σσε ντο‡	
	D.	μεθον σθον σθην	
<i>Imperfect and Aor. 2. Mid.</i>	S.	όμην ου* ετο	Aor. 2.
	P.	όμεθα εσσε οντο	
	D.	όμεθον εσθον έσθην	
<i>Aor. 1. Mid.</i> [Obs. Imper. αι.]	S.	άμην ω* ατο	αι άστω
	P.	άμεθα ασσε αντο	ασσε άστωσαν
	D.	άμεθον ασθον άσθην	or άσθων ασθον άσθων
FUT. 2. MID.	S.	οὔμαι ἦ (εἶ) εἶται	None.
	P.	οὔμεθα εἶσσε οὐνται	
	D.	οὔμεθον εἶσθον εἶσθον	
<i>Pass. Aorists.</i> [conjugated with- out mood-vowels.]	S.	ην ης η	ἦσι (Aor. 1. ητι) ἦτω
	P.	ημεν ητε ησαν	ητε ἦτωσαν
	D.	ητον ητην	ητον ἦτων

REMARKS.—The *Principal Tenses* and *Subj.* have 3 dual in *ον*, 3 plur. in *ται*; the *Historical Tenses* and *Optat.* have 3 dual in *ην*, 3 plur. in *το*. The dual *-μεθον* is very rare: the 1st pl. *-μεθα* being used instead of it.—*ησι* (Aor. Imper.) becomes *ητι* when the *η* is preceded by an *aspirated mute* (hence always in Aor. 1): *τύφθητι*.

\* The second persons from *μαι*, *μην*, are properly *σαι*, *σο*. But when these were appended to the root by a connecting vowel, the *σ* was thrown away; and *εσαι*, for instance, contracted into *η*, *Atticē ει*, which is the only termination for *βούλει*, *ᾔψει*, *οἶει* (*you choose, will see, think*). [Kühner says, that *ει* is the regular form in *Aristophanes*, but is avoided by the *Tragic* writers; that it is used by *Thucyd.* and *Xen.*; but that *Plato* and the *Orators* use both forms.]—So *ον* is for *εσω*; *ω* (Aor. 1. Mid.) for *ασω*; *η* in *Subj.* for *ησαι*; *οιο* in *Optat.* for *οισο*.

## Vowels) of the Passive and Middle Voice.

MOODS.			
Subjunctive.	Optative.	Infin.	Participle.
ὦμαι ἦ* ἦται ὠμέβα ἡσῶε ὠνται ὠμέβον ἡσῶον ἡσῶον (Future, none.)	οἶμην οἶο* οἶτο οἶμέβα οἶσῶε οἶντο οἶμέβον οἶσῶον οἶσῶην	εἶσθαι   σθαι	ὄμενος ἦ ον   μένος μένη μένον
as	Present.	Aor. 2. έσθαι	As Present.
Like Present.	αἶμην αἶο αἶτο αἶμέβα αἶσῶε αἶντο αἶμέβον αἶσῶον αἶσῶην	ασθαι   εἰσθαι	άμενος ἦ ον   ούμενος ἦ ον
None.	οἶμην οἶο οἶτο οἶμέβα οἶσῶε οἶντο οἶμέβον οἶσῶον οἶσῶην	ἦναι   εἶναι	εἶς εἶσα έν έντος εἶσης έντος
ὦ ἦς ἦ ὦμεν ἦτε ὦσι ἦτον ἦτον	εἶην εἶης εἶη εἶμεν εἶητε εἶσαν οἱ εἶεν   εἶητον εἶήτην	ἦναι   εἶναι	εἶς εἶσα έν έντος εἶσης έντος

For ACCENTUATION, see pp. 206-208.

† The 1 dual and plural had each an extended form, μεσδον, μεσδα : they are used even by Attic poets.

‡ The shortened form of the 3 pl. Imperative is very common : the Epic poets use no other form. It is identical with 3rd dual.

§ The terminations νται, ντο, are unmanageable, except from pure roots. The Ionic forms in αται, ατο (before which the p and k sounds are aspirated), are also found in the older and middle Attic writers : λελείφαται, τετάχαται, ἐφδάραται, κεχωρίδαται [χωρίζω]. A periphrasis with partecp. (λελειμμένοι εἰσί) is generally used.

|| εἶεν is more common than εἶσαν. Similar forms for the 1st and 2nd persons (εἶμεν, εἶτε) are found in the Attic dialect, principally in the poets, but also in prose.



58. *Regular Verb in ω.*

## THE ACTIVE.

	<i>Indicative.</i>	<i>Subjunctive.</i>	<i>Optative.</i>	<i>Imperative.</i>
Pres. S.	λύ-ω λύ-εις λύ-ει	λύ-ω λύ-ῃς λύ-ῃ	λύ-οιμι λύ-οις λύ-οι	λύ-ε λυ-έτω
P.	λύ-ομεν λύ-ετε λύ-ουσι(ν)	λύ-ωμεν λύ-ῃτε λύ-ωσι(ν)	λύ-οιμεν λύ-οιτε λύ-οιεν	λύ-ετε λυ-έτωσαν or λυ-όντων
D.	λύ-ετον λύ-ετον	λύ-ῃτον λύ-ῃτον	λύ-οιτον λυ-οίτην	λύ-ετον λυ-έτων
Imperf. S.	ἔ-λυ-ον ἔ-λυ-ες ἔ-λυ-ε(ν)	P. ἐ-λύ-ομεν ἐ-λύ-ετε ἐ-λυ-ον.	D. ————	ἐ-λύ-ετον ἐ-λυ-έτην
	<i>Indicative.</i>	<i>Subjunctive.</i>	<i>Optative.</i>	<i>Imperative.</i> (very rare.)*
Perf. S.	λέ-λυ-κᾶ λέ-λυ-κᾶς λέ-λυ-κε(ν)	λε-λύ-κω like the Present.	λε-λύ-κοιμι like the Present.	(λέ-λυ-κε) like the Present.
P.	λε-λύ-καμεν λε-λύ-κατε λε-λύ-κασι(ν)			
D.	λε-λύ-κατον λε-λύ-κατον			
Plupf. S.	ἔλε-λύ-κειν ἔλε-λύ-κεις ἔλε-λύ-κει	P. ἐλε-λύ-κειμεν ἐλε-λύ-κειτε (ἐλε-λύ-κεισαν) ἐλε-λύ-κεσαν	D. ————	ἐλε-λύ-κειτον ἐλε-λυ-κέτην
	<i>Indicative.</i>	<i>Subjunctive.</i>	<i>Optative.</i>	<i>Imperative</i>
Fut.	λύσω like the Present.	none	λύ-σοιμι like the Present.	none
Aor. S.	ἔ-λυ-σᾶ ἔ-λυ-σᾶς ἔ-λυ-σε(ν)	λύ-σω like the Present.	λύ-σαιμι λύ-σαις, -σειας λύ-σαι, -σειε(ν)	λύ-σον λυ-σάτω
P.	ἐ-λύ-σαμεν ἐ-λύ-σατε ἐ-λυ-σᾶν		λύ-σαιμεν λύ-σαιτε λύ-σαιεν, -σειαν	λύ-σατε λυ-σάτωσαν or λυ-σάντων
D.	ἐ-λύ-σατον ἐ-λυ-σάτην		λύ-σαιτον λυ-σαίτην	λύ-σατον λυ-σάτων
Inf.	Pr. λύειν; Fut. λύσειν; Aor. λύσαι; Perf. λελυκέναι.			
Partcp. Pr.	λύων, λύουσα, λῶον; Fut. λύσων, λύσουσα, λῶσον; Aor. λύσᾶς, λύσᾶσα, λῶσᾶν; Perf. λελυκώς, νῖα, ὅς, G. κότης, κυίας, κότης.			

\* From a few words whose *Perf.* has a *present* meaning; e. g. *κεχῆνυτε* (*Kr.*).—The usual form is Imper. of *εἰμί* with *perf. partcp.*

## THE PASSIVE.

	<i>Indicative.</i>	<i>Subjunctive.</i>	<i>Optative.</i>	<i>Imperative.</i>
<b>Pres. S.</b>	λύ-ομαι λύ η, -ει λύ-εται	λύ-ωμαι λύ-η λύ-ηται	λυ-οίμην λύ-οιο λύ-οιτο	λύ-ου λυ-έσθω
<b>P.</b>	λυ-όμεθα λύ-εσθε λύ-ονται	λυ-ώμεθα λύ-ησθε λύ-ωνται	λυ-οίμεθα λύ-οισθε λύ-οιντο	λύ-εσθε λυ-έσθωσαν or λυ-έσθων
<b>D.</b>	[λυ-όμεσθον] λύ-εσθον λύ-εσθον	[λυ-ώμεσθον] λύ-ησθον λύ-ησθον	[λυ-οίμεσθον] λύ-οισθον λυ-οίσθην	λύ-εσθον λυ-έσθων
	<b>Singular.</b>	<b>Plural.</b>	<b>Dual.</b>	
<b>Imperfect.</b>	ἐ-λυ-όμην ἐ-λύ-ου ἐ-λύ-ετο	ἐ-λυ-όμεθα ἐ-λύ-εσθε ἐ-λύ-οντο	[ἐ-λυ-όμεσθον] ἐ-λύ-εσθον ἐ-λύ-εσθην	
<b>Perf. Indic.</b>	λέ-λυ-μαι λέ-λυ-σαι λέ-λυ-ται	λε-λύ-μεθα λέ-λυ-σθε λέ-λυ-νται	[λε-λύ-μεσθον] λέ-λυ-σθον λέ-λυ-σθον	
<b>Perf. Imper.</b>	λέ-λυ-σο λε-λύ-σθω	λέ-λυ-σθε λε-λύ-σθωσαν or λε-λύ-σθων	λέ-λυ-σθον λε-λύ-σθων	
<b>Pluperfect.</b>	ἐλε-λύ-μην ἐλέ-λυ-σο ἐλέ-λυ-το	ἐλε-λύ-μεθα ἐλέ-λυ-σθε ἐλέ-λυ-ντο	[ἐλε-λύ-μεσθον] ἐλέ-λυ-σθον ἐλε-λύ-σθην	

[On the Subj. and Opt. of the Perfect, see Pdm. 55.]

	<i>Indicative.</i>	<i>Subjunctive.</i>	<i>Optative.</i>	<i>Imperative.</i>
<b>Fut.</b>	λυ-θήσομαι	none	λυ-θήσοίμην	none
<b>First Aor.</b>				
<b>S.</b>	ἐ-λύ-θην ἐ-λύ-θης ἐ-λύ-θη	λυ-θῶ λυ-θῇς λυ-θῇ	λυ-θείην λυ-θείης λυ-θείη	λύ-θητι λυ-θήτω
<b>P.</b>	ἐ-λύ-θημεν ἐ-λύ-θητε ἐ-λύ-θησαν	λυ-θῶμεν λυ-θῆτε λυ-θῶσι(ν)	λυ-θείμεν, -θείμεν λυ-θείητε, -θείτε λυ-θείησαν, -θείεν	λύ-θητε λυ-θήτωσαν
<b>D.</b>	ἐ-λύ-θητον ἐ-λυ-θήτην	λυ-θῆτον λη-θήτην	λυ-θείητον, -θείτον λυ-θείήτην, -θείτην	[λυ-θέντων ?] λύ-θητον
<b>Fut. 3.</b>	λε-λύ-σομαι	none	λε-λυ-σοίμην	none
<b>Infinitive.</b>	Pres. λύεσθαι ; Perf. λελύσθαι ; Aor. λυθήναι ; Future, λυθήσεσθαι ; Future 3. λελύσεσθαι.			
<b>Participle.</b>	Pres. λυόμενος, η, ον ; Perf. λελυμένος, η, ον ; Aor. λυθείς, είσα, έν, G. έντος, είσης, έντος ; Fut. λυθησόμενος, η, ον ; Fut. 3. λελυσόμενος, η, ον.			

## THE MIDDLE.

<i>Indicative.</i>	<i>Subjunctive.</i>	<i>Optative.</i>	<i>Imperative.</i>
Fut. λύ-σομαι	none	λυ-σοίμην	none
First Aor.			
S. ἐ-λυ-σάμην	λύσωμαι	λυ-σαίμην	
ἐ-λύ-σω	λύσῃ	λύ-σαιο	λῦ-σαι
ἐ-λύ-σατο	λύ-σῃται	λύ-σαιτο	λυ-σάσθω
P. ἐ-λυ-σάμεθα	λυ-σώμεθα	λυ-σαίμεθα	
ἐ-λύ-σασθε	λύ-σῃσθε	λύ-σαισθε	λῦ-σασθε
ἐ-λυ-σαντο	λύ-σονται	λύ-σαιντο	λυ-σάσθωσαν or λυ-σάσθων
D. [ἐ-λυ-σάμεθον	λυ-σώμεθον	λυ-σαίμεθον]	
ἐ-λύ-σασθον	λύ-σῃσθον	λύ-σαισθον	λῦ-σασθον
ἐ-λυ-σάσθην	λύ-σῃσθον	λυ-σαίσθην	λυ-σάσθων
Infinitive. Future,	λύσεσθαι	Aor. λύσασθαι	
Participle. Future,	λυσόμενος, η, ον.	Aor. λυσάμενος, η, ον.	
Verbal Adjective,	λῦ-τός, ἡ, όν·	λυ-τέος, α, ον.	

*Tempora Secunda.*(φεύγω, *flee* ; βάλλω, *throw* ; κόπτω, *heav.*)

Perf. 2.	πέφευγα, &c.	Plupf.	ἐπεφεύγειν, &c.
Aor. 2. Act. Ind.	ἔβαλον	Imper.	βάλε
Subj.	βάλω	Infin.	βαλεῖν
Optat.	βάλοιμι	Part.	βαλών, οὔσα, όν
Aor. 2. Mid. Ind.	ἐβαλόμην	Imper.	βαλοῦ βαλέσθω βάλεσθον βαλέσθων βάλεσθε βαλέσθωσαν or βαλέσθων
Subj.	βάλωμαι	Infin.	βαλέσθαι
Optat.	βαλοίμην	Part.	βαλόμενος
Aor. 2. Pass. Ind.	ἐκόπην	Imperf.	κόπησι, κόπητω, &c.
Fut. 2. Pass. Ind.	κοπήσομαι		

## A. ACCENTUATION OF THE ACTIVE VOICE.

¶ With respect to accentuation, the terminations *αι, οι* are considered *long* in the *Optative*. With this exception, the termination *αι* is considered short in verbs, as *αι, οι* are, as the termination of *substantives*.



a) The general rule is, that the accent is as far from the end of the word as possible.

b) But *Infjn.* Aor. 1. Act. is always accented on the penult.  
[*Infjn.* κωλύσαι, φυλάξαι.]

c) *Infjn.* of Aor. 2. Act. is perispomenon; its *Partcp.* oxytone.  
[βαλεῖν, βαλόν.]

d) The *Infjn.* of *Perf.* Act. is paroxytone, *Partcp.* oxytone.  
[τετυφέναι, τετυφώς.]

e) The *Imperatives* εἰπέ, εὔρέ, ἔλζε, and (in *Attic*) λαβέ, ἰδέ, are oxytone.—But in their compound forms, the accent is thrown back. [ἔξελζε, ἀπόλαβε.]

f) In the Indicative of an *augmented tense*, the accent is never moved nearer to the beginning than the *augment*:

εἶχον, προσεἶχον· ἔσχον, παρέσχον. ἵκται, ἀφίκται.

—But λείπε, κατάλειπε in the *Imperative*. So also if the augment is rejected by poetic license: ἔκφευγον for ἐξέ-φευγον.

g) The accent helps us to distinguish the three following forms, which but for that are identical.

Aor. 1. Act.		Aor. 1. Mid.
<i>Infjn.</i>	3rd sing. Opt.	2nd sing. Imperative.
φυλάξαι	φυλάξαι	φύλαξαι
ποιῆσαι	ποιήσαι	ποιήσαι

In *dissyllable* verbs these forms are not distinguished by the accent, unless the penult of Aor. 1. Act. is long by nature: e. g. λύσαι (*Inf.* Aor. 1. Act.; *Imper.* of Aor. 1. Mid.): λύσαι (3 s. Opt. Aor. 1. Act.): but τρέσαι, λέξαι, in all the forms.

h) *Participles* have in all their forms the same *tone-syllable* as the *nom. masc.*, unless the general rules make a change necessary.

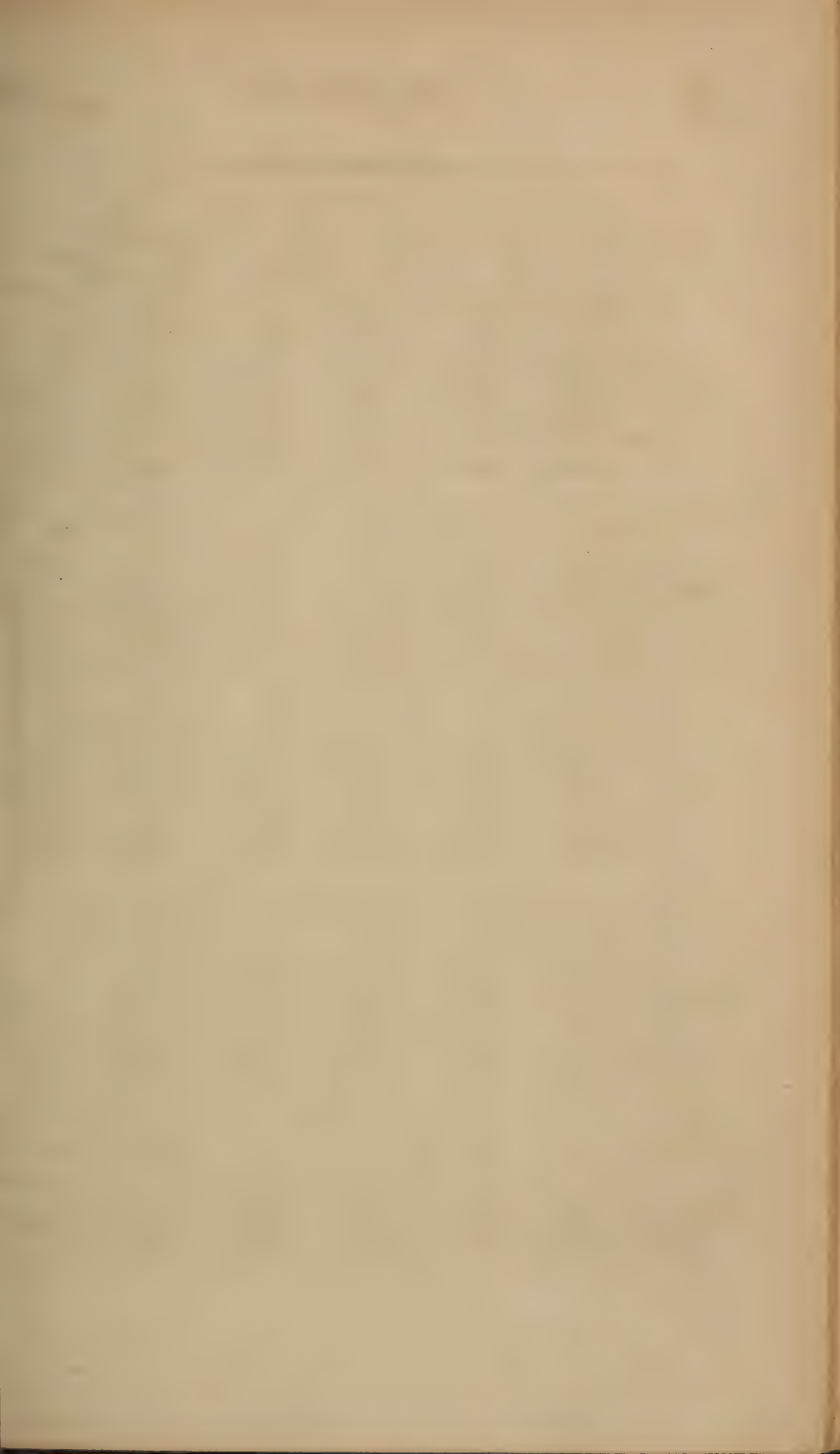
φυλάττων	φυλάττουσα	φυλάττον
τετυφός	τετυφῆ	τετυφός
βαλόν	βαλοῦσα	βαλόν
παιδεύων	παιδεύουσα	παιδεῦον

## B. ACCENTUATION OF THE PASSIVE AND MIDDLE VOICE.

Accent as far from the end of the word as possible.

- a) But *Infin.* of *Aor. 2. Mid.* is *paroxytone*. [συμβαλέσθαι.]  
 b) *Infin.* and *Partcp.* of *Perf. Pass.* have accent on *penult*.  
 [πεπαιδεῦσθαι· λελύσθαι.—πεπαιδευμένος.]  
 c) *Infinitives* in *ναι* have always accent on *penult* [λυσιῆναι].  
 Cf. A. d.  
 d) The *Participles of Pass. Aorists* are *oxytone*. [λυσιείς.]  
 e) The *Subj.* of the *Pass. Aorists* (ῶ being contracted from έω)  
 is *perispomenon* through the sing., and *properispomenon* in  
 dual and plur.  
 f) In *Imper.* of *Aor. 2. Mid.* ου is *perispomenon* (λαβοῦ). The  
 other persons conform to the general rule.  
 g) For the *participles* see A, h.

λυσιείς	λυσιεῖσᾶ	λυσιέν	{	Dat. pl. m. and n.
λυσιέντος	λυσιείσης	λυσιέντος		
			{	εῖσι (not εσι).





## 59. TABLE OF

(ACTIVE.)

A) PRES.		τιμ-		φιλ-		χρυσ-	
Indic.	S.	άω,	-ῶ,	έω,	-ῶ,	όω,	-ῶ,
		άεις,	-ῆς,	έεις,	-ῆς,	όεις,	-οῖς,
		άει,	-ῆ,	έει,	-ῆ,	όει,	-οῖ,
	P.	άομεν,	-ῶμεν,	έομεν,	-οὔμεν,	όομεν,	-οὔμεν,
		άετε,	-ᾶτε,	έετε,	-εῖτε,	όετε,	-οὔτε,
		άουσι,	-ῶσι,	έουσι,	-οὔσι,	όουσι,	-οὔσι,
Imp.	D.	άετον,	-ᾶτον,	έετον,	-εῖτον,	όετον,	-οὔτον,
		άετον,	-ᾶτον.	έετον,	-εῖτον.	όετον,	-οὔτον.
	S.	αε,	-α,	εε,	-ει,	οε,	-ου,
		άετω,	-άτω,	έετω,	-είτω,	όετω,	-ούτω,
	P.	άετε,	-ᾶτε,	έετε,	-εῖτε,	όετε,	-οὔτε,
		άετωσαν,	-άτωσαν,	έετωσαν,	-είτωσαν,	όετωσαν,	-ούτωσαν,
Subj.	D.	άετων,	-ᾶτων.	έετων,	-εῖτων.	όετων,	-οὔτων.
	S.	άω,	-ῶ,	έω,	-ῶ,	όω,	-ῶ,
		άης,	-ῆς,	έης,	-ῆς,	όης,	-οῖς,
		άη,	-ῆ,	έη,	-ῆ,	όη,	-οῖ,
	P.	άωμεν,	-ῶμεν,	έωμεν,	-ῶμεν,	όωμεν,	-ῶμεν,
		άητε,	-ᾶτε,	έητε,	-ῆτε,	όητε,	-ῶτε,
Opt.		άωσι,	-ῶσι,	έωσι,	-ῶσι,	όωσι,	-ῶσι,
	D.	άητον,	-ᾶτον,	έητον,	-ῆτον,	όητον,	-ῶτον,
		άητον,	-ᾶτον.	έητον,	-ῆτον.	όητον,	-ῶτον.
	S.	άοιμι,	-ῶμι,	έοιμι,	-οῖμι,	όοιμι,	-οῖμι,
		άοις,	-ῶς,	έοις,	-οῖς,	όοις,	-οῖς,
		άοι,	-ῶ,	έοι,	-οῖ,	όοι,	-οῖ,
Infinitive.	P.	άοιμεν,	-ῶμεν,	έοιμεν,	-οῖμεν,	όοιμεν,	-οῖμεν,
		άοιτε,	-ῶτε,	έοιτε,	-οῖτε,	όοιτε,	-οῖτε,
		άοιεν,	-ῶεν,	έοιεν,	-οῖεν,	όοιεν,	-οῖεν,
	D.	άοιτον,	-ῶτον,	έοιτον,	-οῖτον,	όοιτον,	-οῖτον,
		αοίτην,	-ῶτην.	εοίτην,	-οῖτην.	οοίτην,	-οῖτην.
		άειν,	-ᾶν [or ᾶν].	έειν,	-εῖν.	όειν,	-οὔν.
Prtecp.	M.	άων,	-ῶν,	έων,	-ῶν,	όων,	-ῶν,
	F.	άουσα,	-ῶσα,	έουσα,	-οὔσα,	όουσα,	-οὔσα,
	N.	άον,	-ῶν.	έον,	-οὔν.	όον,	-οὔν.

## CONTRACTED VERBS.

(PASSIVE.)

A) PRES.		τιμ-	φιλ-	χρυσ-
indic.	S.	άομαι, -ῶμαι, άη, -ᾶ, άεται, -ᾶται,	έομαι, -οῦμαι, έη, -ῆ, έεται, -εῖται,	όομαι, -οῦμαι, όη, -οῖ, όεται, -οῦται,
	P.	αόμενα, -ώμενα, άεσσε, -ᾷσσε, άονται, -ῶνται,	εόμενα, -οῦμενα, έεσσε, -εῖσσε, έονται, -οῦνται,	οόμενα, -οῦμενα, όεσσε, -οῦσσε, όονται, -οῦνται,
	D.	αόμενον, -ώμενον, άεσσον, -ᾷσσον, άεσσον, -ᾷσσον.	εόμενον, -οῦμενον, έεσσον, -εῖσσον, έεσσον, -εῖσσον.	οόμενον, -οῦμενον, όεσσον, -οῦσσον, όεσσον, -οῦσσον.
mp.	S.	άου, -ῶ, άεσσω, -ᾷσσω, άεσσε, -ᾷσσε,	έου, -οῦ, έεσσω, -εῖσσω, έεσσε, -εῖσσε,	όου, -οῦ, όεσσω, -οῦσσω, όεσσε, -οῦσσε,
	P.	άεσσιωσαν, -ᾷσσιωσαν, άεσσιν, -ᾷσιν, άεσσιν, -ᾷσιν.	έεσσιωσαν, -εῖσσιωσαν, έεσσιν, -εῖσιν, έεσσιν, -εῖσιν.	όεσσιωσαν, -οῦσσιωσαν, όεσσιν, -οῦσιν, όεσσιν, -οῦσιν.
	D.			
Subj.	S.	άωμαι, -ῶμαι, άη, -ᾶ, άηται, -ᾶται,	έωμαι, -ῶμαι, έη, -ῆ, έηται, -ῆται,	όωμαι, -ῶμαι, όη, -οῖ, όηται, -ῶται,
	P.	αώμενα, -ώμενα, άησιε, -ᾷσιε, άωνται, -ῶνται,	εώμενα, -ώμενα, έησιε, -ῆσιε, έωνται, -ῶνται,	οώμενα, -ώμενα, όησιε, -ῶσιε, όωνται, -ῶνται,
	D.	αώμενον, -ώμενον, άησιν, -ᾷσιν, άησιν, -ᾷσιν.	εώμενον, -ώμενον, έησιν, -ῆσιν, έησιν, -ῆσιν.	οώμενον, -ώμενον, όησιν, -ῶσιν, όησιν, -ῶσιν.
Opt.	S.	αοίμην, -ῶίμην, άοιο, -ῶιο, άοιτο, -ῶιτο,	εοίμην, -οίμην, έοιο, -οῖο, έοιτο, -οῖτο,	οοίμην, -οίμην, όοιο, -οῖο, όοιτο, -οῖτο,
	P.	αοίμενα, -ώίμενα, άοισσε, -ῶισσε, άοιντο, -ῶιντο,	εοίμενα, -οίμενα, έοισσε, -οῖσσε, έοιντο, -οῖντο,	οοίμενα, -οίμενα, όοισσε, -οῖσσε, όοιντο, -οῖντο,
	D.	αοίμενον, -ώίμενον, άοισσιν, -ῶισσιν, αοίσσιν, -ῶισσιν.	εοίμενον, -οίμενον, έοισσιν, -οῖσσιν, εοίσσιν, -οῖσσιν.	οοίμενον, -οίμενον, όοισσιν, -οῖσσιν, οοίσσιν, -οῖσσιν.
Infinitive.		άεσσαι, -ᾷσαι.	έεσσαι, -εῖσσαι.	όεσσαι, -οῦσσαι.
Prtcp.	M.	αόμενος, -ώμενος,	εόμενος, -οῦμενος,	οόμενος, -οῦμενος,
	F.	αομένη, -ωμένη,	εομένη, -ουμένη,	οομένη, -ουμένη,
	N.	αόμενον, -ώμενον.	εόμενον, -οῦμενον.	οόμενον, -οῦμενον.

## (Imperfect Active.)

B) IMPF.		ἐτίμ-	ἐφίλ-	ἐχρύσ-
Indic.	S.	αον, -ων, αες, -ας, αε, -α,	εον, -ουν, εες, -εις, εε, -ει,	οον, -ουν, οες, -ους, οε, -ου,
	P.	άομεν, -ώμεν, άετε, -άτε,	έομεν, -ούμεν, έετε, -είτε,	όομεν, -ούμεν, όετε, -ούτε,
	D.	αον, -ων, άετον, -άτον, άετην, -άτην.	εον, -ουν, έετον, -είτον, έήτην, -είτην.	οον, -ουν, όετον, -ούτον, όήτην, -ούτην.

60.

*Verbs in μι.*

τίθημι, place ; ἵστημι, make to stand ; δίδωμι, give ; δείκνυμι, show.

(Formed from simpler roots, *ζε, στα, δο, δεικ.*)

## MOODS OF THE ACTIVE VOICE.

	Indic.	Imperat.	Subj.	Opt.	Infin.	Part.
Pres.	τίθημι ἵστημι δίδωμι δείκνυμι	(τίθετι) τίθει (ἱσταῖσι) ἵστη (δίδοσι) δίδου (δείκνυσι) δείκνυ	τιθῶ (ῆς, ῆ) ιστῶ (ῆς, ῆ) διδῶ (ῶς, ῶ) ---	τιθείην ισταίην διδοίην ---	τιθέναι ιστάναι διδόναι δείκνυναι	τιθείς ιστάς διδούς δεικνύς
Aor. 2.	έθην έστην έδων	θέε στήθι δός	θῶ (ῆς, ῆ) σθῶ (ῆς, ῆ) δῶ (ῶς, ῶ)	θείην σταίην δοίην	θεῖναι σθῆναι δοῦναι	θείς στάς δούς

## TENSES OF THE ACTIVE VOICE.

*Indicative.**Present.*

S.	τίθημι τίθης τίθησι(ν)	ἵστημι ἵστης ἵστησι(ν)	δίδωμι δίδως δίδωσι(ν)	δείκνυμι δείκνυς δείκνυσι(ν)
P.	τίθεμεν τίθετε τιθέασι(ν)	ἵσθμεν ἵσθατε ἱσθασι(ν)	δίδομεν δίδοτε διδόασι(ν)	δείκνυμεν δείκνυτε δεικνύασι(ν)
D.	τίθετον τίθετον	ἵστατον ἵστατον	δίδοτον δίδοτον	δείκνυτον δείκνυτον



## (Imperfect Passive.)

B) IMPF.		ἐτιμ-	ἐφιλ-	ἐχρυσ-
Indic.	S.	αόμην, -ώμην, άου, -ῶ, άετο, -ᾶτο,	εόμην, -ούμην, έου, -οῦ, έετο, -είτο,	οόμην, -ούμην, όου, -οῦ, όετο, -οῦτο,
	P.	αόμενα, -ώμενα, άεσσε, -ᾶσσε, άοντο, -ῶντο,	εόμενα, -ούμενα, έεσσε, -είσσε, έοντο, -ούντο,	οόμενα, -ούμενα, όεσσε, -οῦσσε, όοντο, -οῦντο,
	D.	αόμενον, -ώμενον, άεσσον, -ᾶσσον, άέσσην, -άσσην.	εόμενον, -ούμενον, έεσσον, -είσσον, έέσσην, -είσσην.	οόμενον, -ούμενον, όεσσον, -οῦσσον, οέσσην, -οῦσσην.

## Imperfect [Cf. p. 218, e].

S.	ἐτίειν	ἴστην	[ἐδίδων]*	ἐδείκνυν
	(ἐτίεις)	ἴστης	[ἐδίδως]	ἐδείκνυς
	(ἐτίει)	ἴστη	[ἐδίδω]	ἐδείκνυ
P.	ἐτίειμεν	ἴσταμεν	ἐδίδομεν	ἐδείκνυμεν
	ἐτίειτε	ἴστατε	ἐδίδοτε	ἐδείκνυτε
	ἐτίεισαν	ἴστασαν	ἐδίδοσαν	ἐδείκνυσαν
D.	ἐτίειτον	ἴστατον	ἐδίδοτον	ἐδείκνυτον
	ἐτίείτην	ἴσάτην	ἐδίδοτήν	ἐδείκνυτήν

## 2nd Aorist.

S.	[ἔειπεν]	ἔστην	[ἔδων]	(none)
	[ἔειπες]	ἔστης	[ἔδως]	
	[ἔειπε]	ἔστη	[ἔδω]	
P.	ἔειπεμεν	ἔστημεν	ἔδομεν	
	ἔειπετε	ἔστητε	ἔδοτε	
	ἔειπσαν	ἔστησαν	ἔδοσαν	
D.	ἔειπον	ἔστητον	ἔδοτον	
	ἔείπην	ἔστήτην	ἔδότην	

## Subjunctive.

## Present.

S.	τινῶ	ιστῶ	διδῶ	from δεικνύω
	τινῆς	ιστῆς	διδῶς	
	τινῇ	ιστῇ	διδῶ	
P.	τινῶμεν	ιστῶμεν	διδῶμεν	
	τινῇτε	ιστῇτε	διδῶτε	
	τινῶσι(ν)	ιστῶσι(ν)	διδῶσι(ν)	
D.	τινῇτον	ιστῇτον	διδῶτον	
	τινῇτον	ιστῇτον	διδῶτον	

\* The forms in use are : ἐδίδουν, ἐδίδους, ἐδίδου, p. 218, e. ἐδίδως only Xen. An. 5, 8, 4. (as Od. τ. 367.)

## 2nd Aorist.

S.	ᾤω	στώ	δῶ	(none)
	ᾤῃς	σῆῃς	δῶς	

The Terminations as in the Present.

## Optative.

## Present.

S.	τιδεῖην	ισταῖην	διδοίην	from δεικνύω
	τιδεῖης	ισταῖης	διδοίης	
	τιδεῖη	ισταῖη	διδοίη	
P.	τιδεῖημεν	ισταῖημεν	διδοίημεν	
	τιδεῖμεν	ισταῖμεν	διδοῖμεν	
	τιδεῖητε	ισταῖητε	διδοίητε	
	τιδεῖτε	ισταῖτε	διδοῖτε	
	(τιδεῖσαν)	(ισταῖσαν)	(διδοῖσαν)	
	τιδεῖεν	ισταῖεν	διδοῖεν	
D.	τιδεῖητον	ισταῖητον	διδοίητον	
	τιδεῖτον	ισταῖτον	διδοῖτον	
	τιδεῖήτην	ισταῖήτην	διδοῖήτην	
	τιδεῖίτην	ισταῖίτην	διδοῖίτην	

## 2nd Aorist.

S.	δεῖην	σταῖην	δοῖην	(none)
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Terminations as in the Present.

## Imperative.

## Present.

S.	[τίθει]	[ἵστασι]	[δίδοσι]	[δείκνυσι]
	τίθει	ἵστη	δίδου	δείκνυ
	τιθέτω	ιστάτω	διδότω	δεικνύτω
P.	τίθετε	ἵστατε	δίδοτε	δείκνυτε
	[τιθέτωσαν]	[ἱστώνωσαν]	[διδότωσαν]	[δεικνύτωσαν]
	τιθέντων	ιστάντων	διδόντων	δεικνύντων
D.	τίθετον	ἵστατον	δίδοτον	δείκνυτον
	τιθέτων	ιστάτων	διδότων	δεικνύτων

## 2nd Aorist.

S.	δέσ*	στήσι†	δός*	(none)
	δέτω	στήτω	δότω	

Terminations as in the Present.

\* The compounds throw the accent back on the preceding syllable: *περίδες*, *ἀπόδος*, *ἀπόδοτε*.

† In the compounds *στά*: *παράστα*, *ἀπόστα*.

*Infinitive.**Present.*

τιθέναι	ιστάναι	διδόναι	(δεικνύναι)
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*2nd Aorist.*

θεῖναι	στήναι	δοῦναι	(none)
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*Participle.**Present.*

Masc.	τιθείς	ιστᾶς	διδούς	δεικνύς
G.	-έντος	-άντος	-όντος	-ύντος
Fem.	τιθείσα	ιστάσα	διδούσα	δεικνύσα
Neut.	τιθέν	ιστάν	διδόν	δεικνύν

*2nd Aorist.*

θεῖς, θεῖσα, θέν,	στάς, στάσα, στάν,	δούς, δοῦσα, δόν,	(none)
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## 61.

## PASSIVE AND MIDDLE.

*Moods of the Passive and Middle.*

<i>Pres. Indic.</i>	<i>Imper.</i>	<i>Subj.</i>	<i>Opt.</i>	<i>Inf.</i>	<i>Part.</i>
τίθ-εμαι	εσο (ου)	ῶμαι	εἴμην	εσθαι	έμενος
ἴστ-άμαι	ασο (ω)	ῶμαι	αἴμην	ασθαι	άμενος
δίδ-ομαι	οσο (ου)	ῶμαι	οἴμην	οσθαι	όμενος
δείκν-ύμαι	ύσο	——	——	υσθαι	ύμενος
<i>Aor. 2.</i>	<i>Imper.</i>	<i>Subj.</i>	<i>Opt.</i>	<i>Inf.</i>	<i>Part.</i>
ἐθέμην	(θέσο) θοῦ	θῶμαι	θεῖμην	θέσθαι	θέμενος
[ἐστάμην not found]					
ἐπτάμην	(πτάσο) πτῶ	πτῶμαι	πταίμην	πτάσθαι	πτάμενος
flew					
ἐδόμην	(δόσο) δοῦ	δῶμαι	δοίμην	δόσθαι	δόμενος

## TENSES OF THE PASSIVE AND MIDDLE.

*Indicative.**Present.*

Sing.	τίθεται	ἴσθαι	δίδομαι	δείκνυμαι
	τίθεται	ἴσθαι	δίδομαι	δείκνυται
	[τίθῃ]	[ἴσθῃ]		
	τίθεται	ἴσθαι	δίδοται	δείκνυται
Plur.	τίθονται	ἴσθαι	διδόμεθα	δείκνυμεθα
	τίθονται	ἴσθαι	διδόμεθα	δείκνυται
	τίθενται	ἴσθαι	διδονται	δείκνυνται
Dual.	[τίθόμεθον]	[ἴσθόμεθον]	[διδόμεθον]	[δείκνυόμεθον]
	τίθονται	ἴσθαι	διδονται	δείκνυνται
	τίθονται	ἴσθαι	διδονται	δείκνυνται



## Imperfect.

Sing.	ἐτιθέμην	ἰσταῖμην	ἐδιδόμην	ἐδεικνύμην
	ἐτίθεσο	ἵστασο	ἐδίδοσο	ἐδείκνυσο
	[ἐτίθου]	[ἵστω]	[ἐδίδου]	
	ἐτίθετο	ἵστατο	ἐδίδοτο	ἐδείκνυτο
Plur.	ἐτιθέμεθα	ἰστάμεθα	ἐδιδόμεθα	ἐδεικνύμεθα
	ἐτίθεσθε	ἵστασθε	ἐδίδοσθε	ἐδείκνυσθε
	ἐτίθεντο	ἵσταντο	ἐδίδοντο	ἐδείκνυντο
Dual.	[ἐτιθέμεθον]	[ἰστάμεθον]	[ἐδιδόμεθον]	[ἐδεικνύμεθον]
	ἐτίθεσθον	ἵστασθον	ἐδίδοσθον	ἐδείκνυσθον
	ἐτιθέσθην	ἰτάσθην	ἐδιδόσθην	ἐδεικνύσθην

## 2nd Aorist Middle.

Sing.	ἐθέμην	[ἐστάμην]	ἐδόμην	(none)
	ἐθου	[ἐστω]	ἐδου	
	ἐθετο	[ἐστατο]	ἐδοτο	

Terminations the same as those of the Imperfect.

## Subjunctive. [Cf. p. 218, c.]

## Present.

Sing.	τιθῶμαι	ιστῶμαι	διδῶμαι	from δεικνύω
	τιθῇ	ιστῇ	διδῷ	
	τιθῆται	ιστῆται	διδῶται	
Plur.	τιθώμεθα	ιστάμεθα	διδώμεθα	
	τιθήσθε	ισθήσθε	διδώσθε	
	τιθώνται	ιστώνται	διδώνται	
Dual.	[τιθώμεθον]	[ιστάμεθον]	[διδώμεθον]	
	τιθήσθον	ισθήσθον	διδώσθον	
	τιθήσθην	ισθήσθην	διδώσθην	

## 2nd Aorist Middle.\*

Sing.	θῶμαι	[σθῶμαι]	δῶμαι	(none)
	θῇ	[σθῇ]	δῷ	

Terminations the same as those of the Present.

## Optative.

## Present.

Sing.	τιθείμην	ισταίμην	διδοίμην	from δεικνύω
	τιθείο	ισταίο	διδοίο	
	τιθείτο	ισταίτο	διδοίτο	
Plur.	τιθείμεθα	ισταίμεθα	διδοίμεθα	
	τιθείσθε	ισταίσθε	διδοίσθε	
	τιθείντο	ισταίντο	διδοίντο	
Dual.	[τιθείμεθον]	[ισταίμεθον]	[διδοίμεθον]	
	τιθείσθον	ισταίσθον	διδοίσθον	
	τιθείσθην	ισταίσθην	διδοίσθην	

\* Here too the accentuation of the compounds is often thrown back: ἐπίθωμαι (or ἐπιθῶμαι)· πρόσθεται.

## 2nd Aorist Middle.

Sing. *δείμην* [σταιίμην] *δοίμην* (none)

Terminations the same as those of the Present.

*Imperative.*

## Present.

Sing.	τίσειςο [τίσιον]	ἴστασο (ἴστω)	δίδοσο [δίδου]	δείκνυσο
	τισέσῃω	ιστάσῃω	διδόσῃω	δεικνύσῃω
Plur.	τίσεσθε τισέσθεσαν or τισέσθων	ἴστασθε ιστάσθεσαν ιστάσθων	δίδοσθε διδόσθεσαν διδόσθων	δείκνυσθε δεικνύσθεσαν δεικνύσθων
Dual.	τισέσθον τισέσθων	ἴστασθον ιστάσθων	διδόσθον διδόσθων	δείκνυσθον δεικνύσθων

## 2nd Aorist Middle.

Sing. *σοῦ\** [στάσο, στῶ] *δοῦ\** (none)  
*σέσῃω* [στάσῃω] *δόσῃω*

Terminations the same as in the Present.

*Infinitive.*

## Present.

τίσεσθαι ἴστασθαι δίδοσθαι δείκνυσθαι

## 2nd Aorist Middle.

σέσθαι [στάσθαι] δόσθαι (none)

*Participle.*

## Present.

τιζέμενος ιστάμενος διδόμενος δεικνύμενος

## 2nd Aorist Middle.

σέμενος [στάμενος] δόμενος (none)

## 62.

The remaining tenses are formed from the original roots : of *τίζημι*, *ἴστημι*, *δίδωμι*, *δείκνυμι* (orig. roots, *ζε*, *στα*, *δο*, *δεικ*), they are these :

## Future.

Act.	θήσω	στήσω	δώσω	δείξω
Mid.	θήσομαι	στήσομαι	δώσομαι	δείξομαι
Pass.	τεθήσομαι	σταθήσομαι	δοθήσομαι	δειχθήσομαι

## Aorist.

Act.	ἔθηκα	ἔστησα	ἔδωκα	ἔδειξα
Mid.	[ἐθηκάμην]	ἐστησάμην	[ἐδωκάμην]	ἐδειξάμην
Pass.	ἐτέθηγν	ἐστάθηγν	ἐδόθηγν	ἐδείχθηγν

\* In the compounds the accent is thrown back : but not that of the 2nd sing., unless the prep. is a dissyllable : ἀπόδοι, προσδοῦ : ἀπόδοισθε, πρόσδοισθε.

Perfect.				
Act.	τέθεικα	ἔστηκα	δέδωκα	δέδειχα
Pass.	τέθειμαι	(ἔσταμαι)	δέδομαι	δέδειγμαι
Pluperfect.				
Act.	ἔτεθείκειν	εἰστήκειν	ἐδεδώκειν	ἐδεδείκειν
		ἔστήκειν		
Pass.	ἔτεθείμην	(ἔστάμην)	ἐδεδόμην	ἐδεδείμην

On the syncopated forms of the Perf. ἔστηκα, see Pdm. 65. For ἦμι, see Pdm. 67.

a) A fut. ἐστήξω (*stabo*) was formed fr. Perf.—ἐστήξομαι later.—The Aorists ἔζηκα, ἔδωκα are used only in the sing. Indic.; the forms of the 2nd Aor. in dual and pl.; in the other moods; and in the participle. Ἐζηκάμην, ἐδωκάμην are *un-Attic*.

b) The peculiarity of κα, as termination of Aor. 1, belongs to ἔζηκα, ἔδωκα, ἦκα (ἦμι).

c) The *Opt.* and *Subj.* of the *Pres. Pass.* from τίθημι, δίδωμι, and ἦμι, are usually conjugated as if from τίσω, δίδω, ἴω, the accent being thrown back: thus τίσσομαι, δίδωμαι, &c.; τισοίμην, διδοίμην (δίδοιο, δίδοιτο, &c.). So in Aor. 2. Mid. ἀπόσωμαι, ἀπόδοιτο, &c.

d) This analogy, as far as regards the *accent*, is followed by δύναμαι (*am able*), and ἐπίσταμαι (*know how*).

Thus: ἐπίστωμαι -η -ηται | δυνάμην -αιο -αιτο  
(But ιστώμαι -ῃ -ῆται) | ισταίμην -αιο -αιτο  
So also δναίμην δναιο δναιτο.

e) In the *Imperf. Active* the singular of τίθημι and ἦμι is often, that of δίδωμι regularly, formed as if from τιθέω, διδώω: ἐτίθουν is not found; but ἐτίθεις, ἐτίθει, are far commoner than ἐτίθης, ἐτίθη: ἐδίδουν, ἐδίδους, ἐδίδου. In Attic poetry the forms of the *Present* τιθεῖς, τιθεῖ, and (from ἦμι) ἰεῖς, ἰεῖ are also found.

### 63. Verbs with 2nd Aorist like Verbs in μι.

2nd Aorist.			
ἀποδιδράσκω, I run away.	ρέω, I flow.	γινώσκω, I know.	φύω, I put forth naturally (Aor. 2. intrans.).
Indicative.			
S. ἀπέδρᾱν	ἑρρύην	ἔγνων	ἔφυν
ἀπέδρας	ἑρρύης	ἔγνως	ἔφυσ
ἀπέδρα	ἑρρύη	ἔγνω	ἔφῦ
P. ἀπέδράμεν	ἑρρύμεν	ἔγνωμεν	ἔφῦμεν
ἀπέδράτε	ἑρρύητε	ἔγνωτε	ἔφῦτε
ἀπέδρᾱσαν	ἑρρύησαν	ἔγνωσαν	ἔφῦσαν
D. ἀπέδρατον	ἑρρύητον	ἔγνωτον	ἔφῦτον
ἀπέδράτην	ἑρρύητην	ἔγνώτην	ἔφῦτην



Subjunctive.		2nd Aorist.	
S. ἀποδρῶ ἀποδρᾶς ἀποδρᾶ	ῥυῶ ῥυῆς ῥυῆ	γνῶ γνῶς γνῶ	φύω (prob. ὦ) φύης φύη
P. ἀποδρῶμεν ἀποδρᾶτε ἀποδρῶσι(ν)	ῥυῶμεν ῥυῆτε ῥυῶσι(ν)	γνώμεν γνώτε γνώσι(ν)	φύωμεν φύητε φύωσι
D. ἀποδρᾶτον ἀποδρᾶτον	ῥυῆτον ῥυῆτον	γνώτον γνώτον	φύητον φύητον
Optative.			
S. ἀποδραῖν ἀποδραῖς ἀποδραῖη &c.	ῥυεῖν ῥυεῖς ῥυεῖη &c.	γνοίην γνοίης γνοίη &c.	φύοιμι or φύτῃν φύοις or φύτῃς φύοι or φύτῃ &c.
Imperative.			
S. ἀπόδρᾶσι ἀποδράτω &c.	ῥύησι ῥύητω &c.	γνώσι γνώτω &c.	(φύησι) (φύτω) &c.
Infinitive.			
ἀποδρᾶναι	ῥυῆναι	γνῶναι	φύναι
Participle.			
ἀποδράς ᾶσα, ἄν	ῥυεῖς, εἶσα, ἐν	γνούς, γνοῦσα, γνόν	φύς, φύσα, φύν

64. The following are additional examples of this formation :—

	Aor. 2. taken)	Imp.	Subj.	Opt.	Inf.	Partic.
ἀλίσκομαι (am taken)	ἦλων, (was ἔαλων (Att.)	—	ἀλῶ (ῶς, ῶ)	ἀλοίην	ἀλῶναι	ἄλους [ᾗ ex- cept in Ind.]
βαίνω, go	ἔβην (went)	βῆσι	βῶ (ῆς, ῆ)	βαίην	βῆναι	βάς
βιώω, live	ἐβίων (lived)	—	βιῶ (ῶς, ῶ)	βιόην	βιῶναι	βιούς (οὔσα, οὖν)
πέτομαι, fly	ἔπτην (flew)†	—	(πτῶ ?)	πταίην	πτῆναι	πτάς
σκέλλω, dry	ἔσκλην (wi- thered)	—	—	—	σκληῖναι	—
δύω	ἔδυν (went into)	δύσι	δύω (ῆς, ῆ)	[δύην Hom.]	δύναι	δύς (ῦσα)
φθάνω (come before, anticipate)	ἔφθην	—	φθῶ (ῆς, ῆ)	φθαίην	φθῆναι	φθάς

\* Φύην for φύιν. Hippocrates has Aor. 2. ἐφύην (φυῖναι, &c.), like ἐρρύην. This is the usual form in later writers; and the Subj. φυῶ (Plat.) must be referred to this, not to ἔφυν. (Bullmann.)

† Late: ἐπτόμην the usual form.

65. *Syncopated Perfect.*

	Sing.	Plural.	Dual.
Indicative	ἔστηκα ἔστηκας ἔστηκε(ν)	ἔσταμεν ἔστατε ἔστασι(ν)	— ἔστάτον ἔστάτον
Subjunctive	ἔστω		
Optative	ἑσταίην, ἑσταίης, &c.		
Imperative	ἑστάσθι, ἑστάτω, &c.		
Infinitive	ἑστάναι		
Participle	ἑστώς, ὦσα, ὡς or ὅς, Gen. ἑστώτος, ὥσης, ὦτος.		

## Pluperfect.

Sing.	Plural.	Dual.
ἑστήκειν or εἰστήκειν	ἑστάμεν	—
ἑστήκεις or εἰστήκεις	ἑσάτε	ἑστάτον
ἑστήκει or εἰστήκει	ἑστάσαν	ἑστάτην

- a) These syncopated forms are only found in the *Dual* and *Plural*. The regular forms of ἔστηκα are sometimes met with, though the shorter forms are the commoner in the best authors, especially for the *Plural*.—ἑστηκέναι rare in Attic (*Kr.*).
- b) In the Pluperf. of ἵστημι, ἕστασαν is the form of this kind that principally occurs.
- c) The Participle arises by contraction from αῶς. The ω (as arising from ao) is retained through the oblique cases: but the neuter ἑστός has better authority than ἑστώς.

66. (*Other Syncopated Perfects.*)

δεῖδω (*Hom.*), *fear*, δέδια (rare in Sing.) Pl. δέδιμεν, δέδιτε, δεδιᾶσιν.

Part. δεδιώς. Imperf. δέδιξι. Subj. δεδίω. Opt. δεδειήν. Impf. δεδιέναι. Pluperf. 3rd Plur. ἐδέδισαν or ἐδεδέισαν.

ζήσχω, *die* τέζηκα (-ας, -ε), τέζναμεν, τέζνάτε, τεζνᾶσι. Imperat. τέζνασθι. Opt. τεζναίην. Inf. τεζνά-ναι. Part. τεζνεώς (-εῶσα, -εώς).

The Perfects τέζηκα and δέδια are the only Perfects besides ἔστηκα whose syncopated forms are in common use in *prose*, the Partep. βεβώς (from βαίνω) forming a partial exception. Of τέζηκα, it is only the Infin. and Partep. that are common in *Attic prose*: the Participle is τεζνεώς, with the (Ionic) intercalation of ε.

*Δέδια* occurs *throughout*: the longer form, *δέδουκα*, occurs only in the *Indicat.* of Perf. and Pluperf. (where it is commoner in the *Singular* than the abridged forms), in the *Infin.* in the *Dramatic writers*, and in the *Participle*.

### 67. ἴημι,—εἰμί and εἶμι,—φημί.

It is very important that the pupil should acquire a thorough familiarity with the forms of ἴημι, εἰμί and εἶμι, which, from the resemblance of some to others, are often hard to distinguish: indeed some forms (especially in the compounds) are *identical*, and can only be distinguished by the sense. ἴημι occurs principally in its compounds, ἀφίημι, μεσιήμι, &c. The *ι* is usually *long* in Attic Greek [as *short*, it occurs principally in the *participle*].

(ἴημι. Root, εῖ.)

#### Active.

	Ind.	Imper.	Subj.	Opt.	Inf.	Partcp.
Pres.	ἴημι	ἴει ἰέτω, &c.	ἰῶ	ἰείην	ἰέναι	ἰείς, ἰείσα, ἰέν
Impf.	ἴην					
Perf.	εἶκα					
Plup.	εἶκευν					
Aor. 1.	ἦκα					
Aor. 2.	{ ἦν }	{ εἶς, ἔτω, &c.	ῶ	εἶην	εἶναι	εἶς, εἶσα, ἔν
Pl.	{ εἶμεν εἶτε εἶσαν }					
Fut.	ἦσω					

#### Passive.

Pres.	ἵεμαι (as τίθεμαι).	[On Subj. and Opt. see p. 218, c.]				
Impf.	ἵεμην					
Perf.	εἵμαι	εἶσο			εἶσθαι	εἰμένος
Plup.	εἵμην					
Aor.	εἶσθην	εἶσθητι	εἶσῶ	εἶσείην	εἶσῆναι	εἶσεις
Fut. 1.	εἶσῆσομαι					
Fut. 3.	(none)					

#### Middle.

Aor. 1.	(ἡκάμην)					
Aor. 2.	εἵμην	οὔ	ῶμαι	εἵμην	ἔσθαι	ἔμενος
Fut.	ἦσομαι					

Verbal Adjective, *έτός, έτέος*.

As a general rule, ἴημι is conjugated like τίθημι.



- a) The 3rd *Plur.* of the *Present Indic. Act.* is  $\dot{\iota}\acute{\alpha}\sigma\iota(\nu)$  only, for  $\dot{\iota}\acute{\epsilon}\acute{\alpha}\sigma\iota(\nu)$ .
- b) The *Imperf.*  $\dot{\iota}\eta\nu$  is doubtful in the singular:  $\dot{\iota}\omicron\nu\nu$ ,  $\dot{\iota}\epsilon\iota\varsigma$ ,  $\dot{\iota}\epsilon\iota$  are undoubted, and it seems that  $\dot{\iota}\epsilon\iota\nu$  also was used as 1st sing.\*
- c) From  $\acute{\alpha}\phi\acute{\iota}\eta\mu\iota$  the *Imperf.* appears with a double augment:  $\eta\phi\acute{\iota}\epsilon\iota$ ,  $\eta\phi\acute{\iota}\epsilon\sigma\alpha\nu$ . But  $\acute{\alpha}\phi\acute{\iota}\epsilon\iota$ , and especially  $\acute{\alpha}\phi\acute{\iota}\epsilon\sigma\alpha\nu$ , have more and better authority.
- d) The *Aor. 1.*  $\eta\kappa\alpha$ , which is not found except in the *Indicative*, was in general use in the *singular*. In the *plural* it is rarely used by any Attic writers. Of  $\eta\nu$  the *singular* of the *Indicative* is no where found.
- e) What is here said of  $\eta\kappa\alpha$ ,  $\eta\nu$ , applies also to  $\epsilon\delta\omega\kappa\alpha$ ,  $\epsilon\zeta\eta\kappa\alpha$ :  $\epsilon\delta\omega\nu$ ,  $\epsilon\zeta\eta\nu$ . In *Aor. 1. Mid.*  $\eta\kappa\acute{\alpha}\mu\eta\nu$  is sometimes, but  $\epsilon\delta\omega\kappa\acute{\alpha}\mu\eta\nu$ ,  $\epsilon\zeta\eta\kappa\acute{\alpha}\mu\eta\nu$ , never found in Attic writers.
- f) The *Dual* and *Plur.* of 2nd *Aor. Act.*; the *Indic.* of *Aor. 2. Mid.* and *Aor. 1. Pass.* are found in the common language (also in Herodotus); but always *with* the augment. Hence  $\acute{\alpha}\phi\acute{\iota}\omicron\iota\upsilon\tau\epsilon$ ,  $\acute{\alpha}\phi\acute{\iota}\omicron\iota\epsilon\nu$ ,  $\epsilon\mu\epsilon\nu$ ,  $\epsilon\tau\epsilon$ ,  $\epsilon\sigma\alpha\nu$ ,  $\epsilon\zeta\eta\nu$ ,  $\epsilon\mu\eta\nu$ , never occur.
- g) Whether  $\epsilon\dot{\iota}\mu\epsilon\nu$ ,  $\epsilon\dot{\iota}\tau\epsilon$ ,  $\epsilon\dot{\iota}\mu\eta\nu$  are *Indic.* or *Opt.* can only be determined by the *context*.
- h) In the compounds of  $\dot{\iota}\eta\mu\iota$  the accent of the *Imperative*  $\epsilon\dot{\iota}\varsigma$  is thrown back:  $\acute{\alpha}\phi\epsilon\varsigma$ . But  $\omicron\delta$  retains it, even in compounds, in *this form*, not in the others:  $\pi\rho\omicron\omicron\delta$ ; but  $\pi\rho\acute{\omicron}\epsilon\sigma\zeta\epsilon$ .
- i) Of forms conjugated like barytone verbs (besides the Subj. and Opt. of Pres. Pass. and Aor. 2. Mid.; cf. p. 218, c),  $\acute{\alpha}\phi\acute{\iota}\omicron\iota\upsilon\tau\epsilon$ ,  $\acute{\alpha}\phi\acute{\iota}\omicron\iota\epsilon\nu$ , are found as *Pres. Opt.*; and  $\dot{\iota}\omega$  is sometimes accented as a *barytone* Subj. (for  $\dot{\iota}\acute{\omega}$ ).

### 68. ( $\epsilon\dot{\iota}\mu\acute{\iota}$ , $\epsilon\dot{\iota}\mu\iota$ .)

☞  $\epsilon\dot{\iota}\mu\acute{\iota}$  (*am*) has root  $\epsilon\dot{\varsigma}$ ;  $\epsilon\dot{\iota}\mu\iota$  (*ibo*) root  $\dot{\iota}$ .

- (1)  $\epsilon\dot{\iota}\mu\acute{\iota}$ , *I am*;  $\epsilon\dot{\iota}\mu\iota$ , *I shall go* (*Pres.* mostly with *Fut.* meaning).

	Imperat.		Subj.	Opt.	Infin.	Partec.	
Moods	$\epsilon\dot{\iota}\mu\acute{\iota}$ ,	$\dot{\iota}\sigma\zeta\iota$ ,	( $\epsilon\sigma\tau\omega$ , &c.)	$\dot{\omega}$	$\epsilon\dot{\iota}\eta\nu$	$\epsilon\dot{\iota}\nu\alpha\iota$	$\acute{\omega}\nu$ ( <i>am</i> )
	$\epsilon\dot{\iota}\mu\iota$ ,	$\dot{\iota}\varsigma\iota$ ,	( $\dot{\iota}\tau\omega$ , &c.)	$\dot{\iota}\omega$	$\dot{\iota}\omicron\iota\mu\iota$	$\dot{\iota}\acute{\epsilon}\nu\alpha\iota$	$\dot{\iota}\acute{\omega}\nu$ ( <i>go</i> )

\* This and the following remarks are from Krüger.

INDICATIVE. Present.		SUBJ. of <i>to be</i> .	SUBJ. of <i>to go</i> .
S. εἰμί, <i>I am</i> εἶ ἐστί(ν)	εἶμι, <i>I will go</i> εἶ εἶσι(ν)	S. ὦ ῆς ῆ	ῶ ῆς ῆ
P. ἐσμέν ἐστέ εἰσι(ν)	ἴμεν ἴτε ἴασι(ν)	P. ὦμεν ῆτε ὦσι(ν)	ἴωμεν ἴητε ἴωσι(ν)
D. ἐστόν ἐστόν	ἴτον ἴτον	D. ῆτον ῆτον	[ἴητον ?] [ἴητον ?]
IMP. S. ἴσθι  ἔστω P. ἔστε ἔστωσαν and ἔστων (ὄντων Plat.) D. ἔστων ἔστων	ἴσθι (πρόσιθι : seld. πρόσθι) ἴτω (πρόσιτω) ἴτε ἴωσαν or ἴόντων (ἴτων Æsch. E. 32.) ἴτον ἴτων	OPT. S. εἶην εἶης εἶη P. εἶμεν, εἶμεν εἶητε [εἶτε] εἶσαν, εἶεν D. [εἶητον, εἶτον] εἶήτην, εἶτην  INF. εἶναι PART. ὄν, οὖσα, ὄν G. ὄντος, οὖσης	ἴοιμι or ἴοῖην ἴοις ἴοι ἴοιμεν ἴοιτε ἴοιεν [ἴοιτον ?] [ἴοίτην ?]  ἴέναι ἴόν, ἴουσα, ἴόν ἴόντος, ἴούσης

## IMPERFECT.

S. ῆν, <i>I was</i> ῆσθα ῆν (from ῆε-ν)	ῆειν; old Attic, ῆα, <i>I went</i> . ῆεις, usu. ῆεισθα ῆει
P. ῆμεν ῆτε (ῆσθε) ῆσαν	ῆιμεν, us. ῆμεν ῆειτε — ῆτε ῆεσαν
D. ῆστων [ῆτον] ῆστην [ῆτην]	ῆειτον, — ῆτον ῆείτην, — ῆτην

Fut. ἔσομαι, *I shall be*, ἔσῃ or ἔσει, ἔσται (for the poet. ἔσεται), &c. Opt. ἐσοίμην. Inf. ἔσεσθαι. Partc. ἐσόμενος.

The Middle form (ἵμαι, ἵσαι or ἵη, ἵεται, &c., Imp. ἵεσο, Inf. ἵεσθαι, Partc. ἰόμενος, Impf. ἰέμην, ἵεσο, &c.), signifying *to hasten*, ought probably to be written with the rough breathing (a supposition which is mostly confirmed by the manuscripts), and referred to ἵημι. Verbal adj. ἰτός is found in compounds : ἰτέος is more common than ἰτητέος (*Kr.*).

a) Εἰμί, *to be* (with the exception of εἶ), is *enclitic* in Pres. Indic. [See Rules for *Enclitics*]. In compounds, the accent is on

the preposition, if the general rules of accentuation will allow it to be so far back, e. g. *πάρεμι, πάρει, πάρεστι, &c.*, Imp. *πάρισσι*; but *παρῆν* on account of the augment; *παρέσται* (= *παρέσεται*); *παρ-εἶναι* from the general rule for infinitives in *ναι*; subj. *παρῶ, -ῆς, ῆ, &c.*, on account of the contraction; and Opt. *παρέιμεν, &c.* = *παρείημεν, &c.* The accentuation of the Partcp. in the compounds should be particularly noted; e. g. *παρών*, Gen. *παρόντος*, so also *παριών*, Gen. *παριόντος*.

- b) With reference to *accentuation*, the compounds of *εἶμι, ἰδο*, follow the same rules as those of *εἶμι, sum* (Göttling says, Inf. *ἵεναι*); hence several forms of these two verbs are the same in compounds, e. g. *πάρεμι, πάρει* and *πάρεισι* (third sing. of *εἶμι*, and 3rd plur. of *εἶμι*).
- c) *Εἶεν, esto, be it so, good, 3rd plur. Opt.* (= *εἴσαν*).—The first person Impf. is often *ῆ* in Attic poets, sometimes in Plato; *ῆμην* (which occurs in no other person) is very rare in Attic Greek. (Xen.) The *un-Attic* form of the second person Impf. *ῆς* is found frequently in the later writers, and now and then in lyric passages of the Attic poets. The dual forms with *σ* (*ῆστον, ῆστην*) are preferred; but in the 2nd pl., *ῆτε* seems to have been exclusively in use (*Kr.*). *\*Εστων* is less common than *ἔστωσαν*.
- d) From *εἶμι*, the third pers. sing. Impf. *ῆειν* instead of *ῆει* is found in the Attic poets only before vowels, *προσῆειν*. [Before a consonant, Pl. Crit. 114.]
- e) The Pres. of *εἶμι, to go*, has, in Attic prose, almost always a Future meaning. *ἵεναι* and *ἰών* occur both as *Present* and as *Future*. So also the Optative. (*Kr.*)

69. *Φημί, to say.* [*οὐ φημι = nego; say . . . not*].

(Moods: *φημί, φάσι* or *φασί, φῶ, φαίνν, φάναι, φάς.*)

Present.	Singular.	Plural.	Dual.
	<i>φημί</i>	<i>φαμέν</i>	
	<i>φῆς (φῆς?)</i>	<i>φατέ</i>	<i>φατόν</i>
	<i>φησί(ν)</i>	<i>φασί(ν)</i>	<i>φατόν</i>
Imperfect.	<i>ἔφην</i>	<i>ἔφαμεν</i>	
	<i>(ἔφης) ἔφησθα</i>	<i>ἔφατε</i>	<i>ἔφατον</i>
	<i>ἔφη</i>	<i>ἔφασαν</i>	<i>ἔφάτην</i>
Fut. <i>φήσω.</i>	Aor. <i>ἔφησα.</i>	Verbal Adjective, <i>φατός, φατέος.</i>	



- a) The second sing.  $\phi\eta\varsigma$  is quite anomalous both in *accent* and in the  $\iota$  subscript. (Göttling and Krüger print  $\phi\eta\varsigma$ .) The compounds retain, in *this* form, the accent on the ultima, e. g.  $\acute{\alpha}\nu\tau\iota\phi\eta\varsigma$ , but  $\acute{\sigma}\acute{\iota}\mu\phi\eta\mu\iota$ ,  $\acute{\sigma}\acute{\iota}\mu\phi\alpha\acute{\iota}\nu\iota$ , &c.
- b) This verb has two significations, (a) *to say* in general, (b) *to affirm, to assert*, &c. (aio). The Fut.  $\phi\eta\sigma\omega$ , however, has only the last signification.— $\Phi\hat{\omega}$ ,  $\phi\alpha\acute{\iota}\nu$  often and  $\phi\acute{\alpha}\nu\alpha\iota$  usually relate to the *past*. The Participle  $\phi\acute{\alpha}\varsigma$  does not belong to *Attic prose*.
- c) With  $\phi\eta\mu\acute{\iota}$  the verb  $\eta\mu\acute{\iota}$ , *inquam*, may be compared. The Imperfect  $\eta\nu$ ,  $\eta$  is used in the phrases  $\eta\nu\ \delta'\ \acute{\epsilon}\gamma\acute{\omega}$ , *said I*,  $\eta\ \delta'\ \acute{\omicron}\varsigma$ , *said he* (inserted parenthetically), in relating a conversation.

The pres.  $\phi\eta\mu\acute{\iota}$  (with the exception of  $\phi\eta\varsigma$ ) is *enclitic*. [See Rules for Enclitics.]

### 70. Οἶδα.

Οἶδα (*novi*) is properly a Perf. 2. from root εἰδ- [*vid-ēre*]; but it passes over to the forms of a verb in  $\mu$ : having second sing. - $\acute{\alpha}$  (as  $\acute{\epsilon}\phi\eta\sigma\acute{\alpha}$ ,  $\eta\sigma\acute{\alpha}$  have from  $\phi\eta\mu\acute{\iota}$ ,  $\epsilon\acute{\iota}\mu\acute{\iota}$ ).

Moods :

οἶδα | ἴσῃ (ἴστω) | εἰδῶ | εἰδείην | εἰδέναί | εἰδώς, νῆα, ὄς.

Present.

Sing.	οἶδα	Plur.	ἴσμεν	Dual.
	οἴσῃα		ἴστε	ἴστων
	οἶδε(ν)		ἴσασι(ν)	ἴστων

Imperfect.

Sing.	ἦδεν, Att. ἦδη	Pl.	ἦδαιμεν	Dual.
	ἦδαισῃα, } Att. { ἦδησῃα		ἦδαιτε	ἦδειτων
	ἦδεις, } Att. { ἦδης			
	ἦδει, Att. ἦδεν, ἦδη		ἦδεσαν [ἦδαισαν]	ἦδείτην

Fut. εἴσομαι. Verbal Adjective, ἰστέον.

- a) Though the *sing.* forms  $\eta\delta\eta$ , &c. are usually called *Attic*, the forms  $\eta\delta\epsilon\nu$ , &c. occur even in the best *Attic* writers.—In the *Dual* and *Plur.* of *Imperf.*,  $\eta\sigma\tau\eta\nu$ ,  $\eta\sigma\mu\epsilon\nu$ , -τε, -σαν, are also found in the poets.
- b) Fut. εἴσομαι, and the *Subj.* [*Opt.*] and *Infin.* of the *Present* have also the meaning of *to understand*.

71. *Κεῖμαι* (*jaceo*), *ἤμαι* (*sedeo*).

*Κεῖμαι*, according to Krüger, is from *κεῖομαι* = *κέομαι*: according to Buttmann, a *Perfect* for *κέκειμαι*.

a) The *Infin.* is accented like a *Perf. Infin.*, and retains this accent in compounds: *κεῖσθαι*, *κατακεῖσθαι*.

b) But *κατάκειμαι*, *κατάκεισαι* throw back the accent.

*ἤμαι* (in Attic prose *κάσσημαι* is the usual form) is in form a *Passive Perfect*.

## Present.

Ind.	Subj.	Opt.	Imperfect.
<i>κεῖμαι</i>	[ <i>κέωμαι</i> ]	[ <i>κεοίμην</i> ]	<i>ἐκέιμην</i>
<i>κεῖσαι</i>	[ <i>κέη</i> ]	[ <i>κέοιο</i> ]	<i>ἔκεισο</i>
<i>κεῖται</i>	<i>κέηται</i>	<i>κέοιτο</i>	<i>ἔκειτο</i>
<i>κέιμεθα</i>			<i>ἐκέιμεθα</i>
<i>κεῖσθε</i>			<i>ἔκεισθε</i>
<i>κεῖνται</i>	<i>κέωνται</i>	<i>κέοιντο</i>	<i>ἔκειντο</i>
[ <i>κέιμεθον</i> ]			[ <i>ἐκέιμεθον</i> ]
<i>κεῖσθον</i>			<i>ἔκεισθον</i>
<i>κεῖσθον</i>			<i>ἐκέισθον</i>

Imper. *κεῖσο*, *κεῖσθω*, &c. *Infin.* *κεῖσθαι*. *Partep.* *κέιμενος*.

Fut. *κεῖσομαι*. No Aorist.

a) Present, *ἤμαι*, *ἦσαι*, *ἦσται*, &c. 3 plur. *ἦνται*.

Imper. *ἦσο*, *ἦσθω*, &c. *Infin.* *ἦσθαι*. *Partep.* *ἦμενος*.

Imperf. *ἦμην*, *ἦσο*, *ἦστο*, &c. 3 plur. *ἦντο*.

b) Present, *κάσσημαι*, *κάσσησαι*, *κάσσηται*, &c.

Subj. *κασῶμαι*. 3. *κασῆται*. Plur. 1. *κασῶμεθα*. 3. *κασῶνται*.

Opt. *κασοίμην* [*κασῆμην*?] 3. *κασοῖτο* [*κασῆτο*?].

Imper. *κάσσησο* [*κάσθον*]. Inf. *κασῆσθαι*. *Partep.* *κασῆμενος*.

Imperf. *ἐκασῆμην* (*κασῆμην*.) 3. *ἐκάσσητο*, *κασῆστο* (*κασῆτο*). 3 plur. *ἐκάσσηντο*, *κασῆντο*.

The Imperf. of *κάσσημαι* often prefixes the Syll. Augment to the preposition (but not in the Tragic poets) in *ἐκασῆμην*: but also *κασῆσο*, *κασῆτο* are found (more commonly *κασῆστο*, *κασῆντο*) where the Augment is *compensated* for by the accentuation. So also *κασῆσθε*, whereas *κάσσησθε* is the *Present*. In the Subj. *κασῶμαι* is more regular than *κάσσωμαι*: so also *κασοῖτο*, Opt., for which, *perhaps*, *κασῆμην*, *κασῆτο* (but only in these forms) were used (*Kr.*).

## 72. ANOMALOUS VERBS.

It is an anomaly of *meaning* when the *Future Middle* (in form) has a *Passive* sense.

FUTURE MIDDLE with PASSIVE sense.

ἀδικήσομαι, shall be injured	} In these the <i>Pass.</i> meaning is pretty steady.
ἄξομαι, shall be led	
ἔρξομαι, shall be nourished (also <i>Mid.</i> ).	
οικήσομαι, shall be inhabited	
τιμήσομαι, shall be honoured	} In these, usage fluctuates between these forms and those in -θήσομαι; those in -θήσομαι denoting rather a continued action. ( <i>Herm.</i> )
ζημιώσομαι, shall be punished	
στερήσομαι, shall be deprived	
φοβήσομαι, shall be feared	
ὠφελήσομαι, shall be benefited	

So, ἄρξομαι (shall be ruled, and [*Mid.*] shall begin), εἴρξομαι (shall be restrained), βλάψομαι (shall be hurt), ταραξομαι (shall be disturbed), τρίψομαι (shall be rubbed), φυλάξομαι (shall be guarded), are all found in good Attic writers.

73. *Futura Media* of regular verbs, which in classical writers are the quite or nearly exclusive forms.

ἀκούσομαι (-ούω), shall hear.	ὀλολύξομαι (-ύζω), shall cry aloud (to the gods).
ἀλαλάξομαι (-άζω), shall shout.	πηδήσομαι (-άω), shall leap.
ἀπαντήσομαι (-άω), shall meet.	σιγήσομαι (-άω), shall be silent.
ἀπολαύσομαι (-αύω), shall derive (from any thing).	σιωπήσομαι (-άω), shall hold my tongue.
βαδιοῦμαι (-ίζω), shall walk.	σπονδάσομαι (-άζω), shall make haste, be busy.
βοήσομαι (-άω), shall shout.	συρίξομαι (-ίζω), shall pipe.
γελάσομαι (-άω), shall laugh.	τωζάσομαι (-άζω), shall jeer.
κωκυσομαι (-ῦω), shall wail.	
οἰμώξομαι (-ώζω), shall wail, la- ment.	

*Futura Media* of regular verbs whose *Future Active* is a less common form :

ᾄσομαι, ᾄσω (-δω), will sing.	ἐπιορκήσομαι, -ήσω (-έω), shall forswear myself.
ἄρπάσομαι, -άσω (-άζω), shall snatch.	θαυμάσομαι, -άσω (-άζω), shall wonder.
βλέψομαι, -ψω (-πω), shall look.	κλέψομαι, -ψω (-πτω), shall steal.
γηράσομαι, -άσω (α[σκ]ω), shall grow old.	ρόφήσομαι, -ήσω (-έω), shall sup up.
διώξομαι, ξω (-κω), shall pursue.	σκώψομαι, -ψω (-πτω), shall mock.
ἐγκωμιάσομαι, -άσω (-άζω), shall panegyryze.	χωρήσομαι, -ήσω (-έω), shall re- tire.
ἐπαινέσομαι, -έσω (-έω), shall praise.	



Θηράσομαι and Ξηρεύσομαι, *will chase*, and κολάσομαι, *will chastise*, do not belong here; for the *Middle Form* of other tenses is found as *Active* (implying that the action is done for the agent's own satisfaction), and the Futures in -σω are also in use. So ἐψήσομαι (Plat.) = *mihi coquam*. The *Regular Fut.* is ἐψήσω.

74. *Deponents Passive* (i. e. that have a *Passive Aorist*.)

ἡδυνήσῃν or ἐδυνήσῃν; ἐδυνάσῃν, <i>was able</i> (δύναμαι).	ἐπεμελήσῃν, <i>cared for</i> (-[έ]ομαι).
ἡράσῃν, <i>loved</i> (ἔραμαι).	ἐνεβυμήσῃν, <i>considered</i>
ἡχῑέσῃν, <i>was vexed at</i> (ἄχσομαι).	προεβυμήσῃν, <i>was eager</i>
ἐβουλήσῃν, ἡβουλήσῃν, <i>wished</i> ; chose (βούλομαι).	ἐνενοήσῃν, <i>considered</i> , <i>intended</i>
ἐδεήσῃν, <i>begged</i> (δέομαι).	διενοήσῃν, <i>thought over</i> ; <i>intended</i>
ἡσῃν, <i>was delighted</i> ; <i>was pleased</i> (ἡδομαι).	ἀπενοήσῃν, <i>was beside</i> <i>myself</i> ; <i>was desperate</i>
ὤήσῃν, <i>thought</i> (οἶομαι).	ἡναντιώσῃν, <i>opposed</i> (-οομαι).
ἐσέφῃν,* <i>reverenced</i> (σέβομαι).	εὐλαβήσῃν, <i>shunned scrupulously</i> (-οομαι).
ἐφαντάσῃν, <i>likened myself</i> (φαν- τάζομαι).	ἐφιλοτιμήσῃν, <i>was ambitious</i> (-εο- μαι).
διελέχῃν, <i>conversed with</i> (διαλέ- γομαι).	

I. Verbs in ω, with collateral forms in εω or εομαι.

Present.	Future.	Perfect.	Aorist.
ἀλέξω, <i>ward off</i>	[ἀλεξήσω]		[ἤλεξα]
Middle	ἀλεξήσομαι		ἤλεξάμην
βόσκω, <i>feed</i>	βοσκήσω		
(ἐ)ῤέλω, <i>will</i>	(ἐ)ῤελήσω	ἤῤέλῃκα	ἤῤέλῃσα
ἔρρω, <i>take oneself off</i>	ἔρρήσω	ἤρρηκα	ἤρρησα
εὕδω, <i>sleep</i>	εὐδήσω	(none)	(none)
ἔψω, <i>boil</i>	ἐψήσω (Pdm. 73)	?	ἤψῃσα
Passive		ἤψῃμαι	ἤψῃσῃν
Middle	ἐψήσομαι		ἤψῃσάμην
μέλει, <i>cura est</i>	μελήσει	μεμέληκεν	ἐμέλησεν
μέλλω, <i>am going</i>	μελλήσω	?	ἐμέλλησα
μένω, <i>remain</i>	μενῶ	μεμένηκα	ἔμεινα
νέμω, <i>distribute</i>	νεμῶ	νενέμηκα	ἐνειμα
Passive		νενέμημαι	ἐνεμήσῃν
ὀζω, <i>smell of</i>	ὀζήσω	[ὀδωδα]	ὠζῃσα
ὀφείλω, <i>owe</i> (ought)	ὀφειλήσω	ὠφείληκα	ὠφείλησα
τυπτώ, <i>beat</i>	τυπτήσω	?	(ἐτυπον)
Passive	τυπτήσομαι	τέτυμμα	ἐτύπην
χαίρω, <i>rejoice</i>	χαιρήσω	κεχάρηκα (ημα)	ἐχάρην
ἄχσομαι, <i>am vexed</i> (at)	ἀχῑέσ(ῑήσ)ομαι	?	ἡχῑέσῃν

\* Plat. Phædr. 254.

Present.	Future.	Perfect.	Aorist.
βούλομαι, <i>will ; choose</i>	βουλήσομαι	βεβούλημαι	ἐβουλήσην
[ἔρομαι], <i>ask</i>	ἐρήσομαι	(none)	ἠρόμην
μάχομαι, <i>fight</i>	μαχοῦμαι	μεμάχημαι	ἐμαχεσάμην
μέλομαι, <i>care for</i>	μελήσομαι	μεμέλημαι	ἐμελήσην
οἶομαι, <i>think</i>	οἰήσομαι	(none)	ᾤήσην
οἶχομαι, <i>am gone</i>	οἰχήσομαι	[ᾤχημαι]	(none)

## II. Verbs in εω, with a collateral form in ω.

Present.	Future.	Perfect.	Aorist.
γαμέω, <i>marry</i>	γαμῶ	γεγάμηκα	ἔγημα
Middle	γαμοῦμαι	γεγάμημαι	ἐγημάμην
δοκέω, <i>seem</i>	δόξω	δέδογμαι	ἔδοξα
ρίπτέω, <i>ρίπτω, throw</i>	ρίψω	ἔρριφα	ἔρριψα
Passive		ἔρριμμαι	ἔρριψ(ε)ην
ὤσέω, <i>thrust</i>	ὤσω (ὤσῆσω)	(ἔωκα)	ἔωσα
Passive	ὤσῆσομαι	ἔωσμαι	ἔώσῃην
Middle	ὤσομαι		ἔώσάμην

## III. Verbs in ἄν-ω, ἄν-ομαι ; i. e. whose roots are formed by *an* appended to the simpler root. (With some in νω, ἰνω, αύνω, αἰνομαι, νέομαι.)

Present.	Future.	Perfect.	Aorist.
ἀμαρτάνω, <i>miss ; sin</i>	ἀμαρτήσομαι	ἡμάρτηκα	ἡμαρτον
Passive		ἡμάρτημαι	ἀμαρτησῆναι
αὖξ(άν)ω, <i>increase</i>	αὐξήσω	ἠύξηκα	ἠύξησα
Passive.	αὐξή(σῆ)σομαι	ἠύξημαι	ἠύξῃην
βλαστάνω, <i>bud</i>	βλαστήσω	(β)εβλάστηκα	ἐβλαστον
δαρζάνω, <i>sleep</i>	δαρζήσομαι (?)	δεδάρζηκα	ἔδαρζον
ὀλισζάνω, <i>slip</i>	ὀλισζήσω (?)	(ὠλίσθηκα)	ὠλισσον
αἰσζάνομαι, <i>perceive</i>	αἰσζήσομαι	ᾗσθημαι	ᾗσθόμην
ἀπεχζάνομαι, <i>become hat-</i>	ἀπεχζήσομαι	ἀπήχθημαι	ἀπηχθόμην
τινώ, <i>pay</i>	τίσω	τέτικα	ἔτισα, τίσαι
Passive		τέτισμαι	ἐτίσθην
Middle			ἐτισάμην
φζάνω, <i>come before</i>	φζήσομαι	ἔφζακα	ἔφζασα, ἔφ-
δάκνω, <i>bite</i>	δήξομαι	?	ἔδακον [σῆν]
Passive	δηχθήσομαι	δέδηγμαι	ἐδήχθην
κάμνω, <i>become weary</i>	καμοῦμαι	κέκηκα	ἔκαμον
τέμνω, <i>cut</i>	τεμῶ	τέτμηκα	ἔτεμον
Passive	τετμήσομαι	τέτμημαι	ἐτμήσθην
βαίνω, <i>go</i>	βήσομαι	βέβηκα	ἔβην
ἐλαύνω, <i>drive</i>	ἐλῶ	ἐλήλακα	ἤλασα
Passive		ἐλήλαμαι	ἤλασθην
Middle			ἤλασάμην
ὀσφραίνομαι, <i>smell</i>	ὀσφρήσομαι	[ὥσφρημαι]	ὠσφρόμην
ἰκνέομαι, <i>come</i>	ἰξομαι	ἶγμα	ἰκόμην

IV. Verbs in *άνω*, *άνομαι*, whose *short root* was strengthened by *ν*, before *αν* was appended : *ληΐ-*, *λαΐ-* ; *λανΐ-*, *λανΐ-άν-ω*.

Present.	Future.	Perfect.	Aorist.
<i>λανΐάνω</i> , <i>am hid</i>	<i>λήσω</i>	<i>λέληθα</i>	<i>ἐλαΐον</i>
Middle	<i>λήσομαι</i>	<i>λέλησμαι</i>	<i>ἐλαΐόμην</i>
<i>μανΐάνω</i> , <i>learn</i>	<i>μαΐήσομαι</i>	<i>μεμάΐηκα</i>	<i>ἐμαΐον</i>
<i>λαμβάνω</i> , <i>take</i>	<i>λήψομαι</i>	<i>εἴληφα</i>	<i>ἐλαβον</i>
Passive	<i>ληφΐθήσομαι</i>	<i>εἴλημμαι</i>	<i>ἐλήφθην</i>
Middle			<i>ἐλαβόμην</i>
<i>σιγγάνω</i> , <i>touch</i>	<i>σίξομαι</i> (-ω ?)	?	<i>ἐσιγον</i>
<i>λαγχάνω</i> , <i>receive by lot</i>	<i>λήξομαι</i>	<i>εἴληχα</i>	<i>ἐλαχον</i>
Passive		<i>εἴληγμαι</i>	<i>ἐλήχθην</i>
<i>τυγχάνω</i> , <i>hit a mark</i>	<i>τεύξομαι</i>	<i>τετύχηκα</i>	<i>ἐτυχον</i>
<i>πυνΐάνομαι</i> , <i>inquire</i>	<i>πεύσομαι</i>	<i>πέπυσμαι</i>	<i>ἐπυνΐόμην</i>

V. Verbs in *σκω* appended to the simpler root.

Present.	Future.	Perfect.	Aorist.
<i>γηρά(σκ)ω</i> , <i>grow old</i>	<i>γηράσομαι</i> (σω)	<i>γεγήρακα</i>	<i>ἐγήρασα</i>
<i>ἡβά(σκ)ω</i> , <i>pubescere</i>	<i>ἡβήσω</i>	<i>ἡβηκα</i>	<i>ἡβησα</i>
<i>ἀρέσκω</i> , <i>please</i>	<i>ἀρέσω</i>	( <i>ἀρήρεκα</i> )	<i>ἡρεσα</i>
<i>εὔρίσκω</i> , <i>find</i>	<i>εὔρήσω</i>	<i>εὔρηκα</i>	<i>εὔρον</i>
Passive	<i>εὔρεΐθήσομαι</i>	<i>εὔρημαι</i>	<i>εὔρέθην</i>
<i>ἀναΐλσκω</i> , <i>spend</i>	<i>αναλώσω</i>	<i>ανάλωκα</i>	<i>ανάλωσα</i>
		<i>ἀνήλωκα</i>	<i>ἀνήλωσα</i>
Passive	<i>αναλωΐθήσομαι</i>	<i>ανάλωμαι</i>	<i>αναλώθην</i>
		<i>ἀνήλωμαι</i>	<i>ἀνηλώθην</i>
<i>ἀμβλίσκω</i> , <i>miscarry</i>	( <i>ἀμβλώσω</i> )	<i>ἡμβλωκα</i>	<i>ἡμβλωσα</i>
<i>θνήσκω</i> , <i>die</i>	<i>θανοῦμαι</i>	<i>τῶννηκα</i>	<i>ἔθανον</i>
<i>ἰλάσκομαι</i> , <i>propitiate</i>	<i>ιλάσομαι</i>		<i>ιλασάμην</i>
Passive		( <i>ἱλασμαι</i> )	<i>ιλάσθην</i>
<i>αἰλίσκομαι</i> , <i>am taken</i>	<i>αἰλώσομαι</i>	<i>εἰάλωκα</i>	<i>εἰάλων</i>
		<i>ἦλωκα</i>	<i>ἦλων</i>

VI. Verbs in *σκω* appended to a *simpler* root reduplicated :

*βρω-*, *βιβρωσκ-*.

Present.	Future.	Perfect.	Aorist.
<i>βιβρώσκω</i> , <i>eat</i>	[ <i>βρώσομαι</i> ]	<i>βέβρωκα</i>	[ <i>ἔβρωσα</i> ]
Passive	( <i>βρωΐθήσομαι</i> )	<i>βέβρωμαι</i>	<i>έβρώθην</i>
<i>γιγνώσκω</i> , <i>know</i>	<i>γνώσομαι</i>	<i>ἔγνωκα</i>	<i>ἔγνων</i>
Passive	<i>γνωσΐθήσομαι</i>	<i>ἔγνωσμαι</i>	<i>ἐγνώσθην</i>
<i>τιτρώσκω</i> , <i>wound</i>	<i>τρώσω</i>	?	<i>ἔτρωσα</i>
Passive	<i>τρωΐθήσομαι</i>	<i>τέτρωμαι</i>	<i>ἐτρώθην</i>
<i>μνηύσκω</i> , <i>put in mind</i>	<i>μνήσω</i>		<i>ἔμνησα</i>
Passive (=remember)	<i>μνησΐθήσομαι</i>	<i>μέμνημαι</i>	<i>ἐμνήσθην</i>
	<i>μεμνήσομαι</i>		



Present.	Future.	Perfect.	Aorist.
διδράσκω, <i>run away</i>	δράσομαι	δέδρακα	ἔδρᾰν
πιπράσκω, <i>buy</i>		πέπρακα	
Passive	πεπράσομαι	πέπράμαι	ἐπράξην

## VII. Verbs that supply their tenses from other roots.

Present.	Borrowed Root.	Future.	Perfect.	Aorist.
αἰρέω, <i>take</i> , ἐλ-		αἰρήσω	ἤρηκα	εἶλον
		αἰρεσθήσομαι	ἤρημαι	ἤρεξην
εἰπεῖν, <i>say</i> , ἐρ-		ἐρῶ	εἶρηκα	εἶπον, (-α)
Passive		ῥηθήσομαι	εἶρημαι	εἶρήξην
		εἰρήσομαι		
ἔρχομαι, <i>go</i> , ἐλευθ-		ἐλεύσομαι	ἐλήλυθα	ἦλθον
ἐσθίω, <i>eat</i> , ἐδ-, φαγ-		ἔδομαι	ἐδήδοκα	ἔφαγον
Passive			ἐδήδεσμαι	(ἠδέσθην)
ἔχω, <i>have</i> , σχ, σχε		ἔξω, σχήσω	ἔσχηκα	ἔσχον
Passive		[μαι]	ἔσχημαι	[ἔσχέσθην]
Middle		ἔξομαι, σχήσο-		ἐσχόμην
ὁράω, <i>see</i> , ὀπ-, ἰδ-,		ὄψομαι	ἑώρακα	εἶδον
Passive		ὀφθήσομαι	ἑώραμαι, ὤμμαι	ὤφθην
Middle				εἰδόμην
πάσχω, <i>suffer</i> , πηθ-, πενθ-		πέισομαι	πέπονθα	ἔπαθον
πίνω, <i>drink</i> , πε-, πο-		πίομαι	πέπωκα	ἔπιον
Passive		ποθήσομαι	πέπομαι	ἐπόθην
πίπτω, <i>fall</i> , πετ-, πετο-		πεσοῦμαι	πέπτωκα	έπεσον
τρέχω, <i>run</i> , δραμ-		δραμῶμαι	δεδράμηνκα	ἔδραμον
Passive			δεδραμῆσθαι	
φέρω, <i>bear</i> , ἐνεκ-, οἰ-		οἴσω	ἐνῆνοχα	ἦνεγκον
Passive		{ ἐνεχθήσομαι	ἐννεγμαι	ἦνέχθην
		{ οἰσθήσομαι		
Middle		οἴσομαι		ἦνεγκάμην

## VIII. Verbs in μι whose original root ends in α (like ἵστημι).

Present.	Future.	Perfect.	Aorist.	Root.
κίχρημι (1), <i>lend</i>	χρήσω	κέχρηκα	ἔχρησα	χρα-
Mid. <i>borrow</i>	χρήσομαι		*ἐχρησάμην	
ὀνίνημι (2), <i>benefit</i>	ὀνήσω		ὠνησα	ὄνα-
ὀνίναμαι, Mid. <i>to</i>	ὀνήσομαι		{ ὀνήμην,	
<i>derive advantage.</i>			{ (ησο, &c.)	
			{ ὠνάμην,	
			{ later	
Pass.			ὠνήσθην	
πίμπλημι (3), <i>fill</i>	πλήσω	πέπληκα	ἔπλησα	πλα-
Mid. {			ἐπλησάμην	(πληθ-
			ἐπλήμην	for
Pass. {			(poet.)	other
πίμ-				tenses)
πλάμαι	πλησθήσομαι	πέπλησμαι	ἐπλήσθην	

Present.	Future.	Perf.	Aorist.	Root.
<p>πίμπρημι (4), <i>burn</i></p> <p>Mid. { πίμ-</p> <p>Pass. { πραμαι</p>	<p>πρήσω</p> <p>{ πρησθήσομαι</p> <p>{ πεπρήσομαι</p>	<p>πέπρηκα</p> <p>πέπρησμαι</p>	<p>ἔπρησα</p> <p>ἐπρήσθην</p>	<p>πρα-</p> <p>(πρησ-</p> <p>for</p> <p>other</p> <p>tenses)</p>
<p>[τλήμι] (5) <i>endure</i></p>	<p>τλήσομαι</p>	<p>τέτληκα</p>	<p>ἔτλην</p>	

On φημί, see Pdm. 69.

*Other forms :*

(1) Inf. κιχράναι. \* ἐχρησάμην = 'I borrowed,' *un-Attic*.

(2) Inf. Pr. οὐνάναι.—Aor. Imper. ὀνησο. Opt. οὐαίμην. Part. ὀνήμενος (*Hom.*) [The rest supplied by ὠφέλειν.]

(3) The  $\mu$  in the reduplication of this and the following verb is usually omitted in composition, when a  $\mu$  precedes the reduplication ; e. g. ἐμπίπλαμαι, but ἐνεπιμπλάμην.

Inf. Pr. πιμπλάναι. Impf. ἐπιμπλην. Inf. Pr. Mid. πίμπλασσαι. Impf. ἐπιμπλάμην.

(4) Exactly like πίμπλημι. Xen. has πιμπράω.

(5) ἔτλην, τλήσι, τλώ, τλαίην, τλήναι, τλάς. The word is rare in Attic prose.


(*Deponents.*)

Present.	Future.	Perf.	Aorist.
ἀγαμαι, <i>wonder</i>	ἀγάσομαι ( <i>Ep.</i> ).		ἡγάσθην ἡγασάμην ( <i>Ep.</i> once <i>Dem.</i> ).
δύναμαι (1), <i>can</i>	δυνήσομαι	δεδύνημαι	{ ἐδυνήσθην ἡδυνήσθην { ἐδυνάσθην ( <i>Ion.</i> and <i>Xen.</i> ).
ἐπίσταμαι (2),* <i>understand</i>	ἐπιστήσομαι		ἡπιστήσθην
ἔραμαι, <i>love</i>	ἐρασθήσομαι		ἡράσθην
(ἐράω is the prose form).			
κρέμαμαι (see κρεμάννυμι, Table X).			

*Other forms :*

(1) Moods of Pres. δύν-ασο, -ωμαι, -αίμην, -ασσαι, -άμενος. [δύν-ωμαι, *accentu retracto*.] Imperf. ἐδυνάμην or ἡδυνάμην.

\* Properly to stand upon (i. e. as having mastered it).

(2) Moods of Pres. ἐπίστ-ω (less commonly -ασο), -ωμαι, -αίμην, -ασθαι, -άμενος. Impf. ἠπιστάμην, 2 sing. ἠπίστω (less commonly -ασο).  ἐπίστωμαι, *accentu retracto*.

To these must be added :

(1) χρή, *oportet*, ἔχρην, or χρῆν, *oportebat*, χρήσει, *oportebit* (R. χρα- or χρε-).

	Imper.	Subj.	Opt.	Infin.	Partcp.
χρή	(none)	χρῆ	χρεῖη	χρῆναι	τὸ χρεών

(2) ἀπόχρη, *sufficit*, Inf. ἀποχρῆν [or -χρῆν], Part. ἀποχρῶν. Imperf. ἀπέχρη, Fut. ἀποχρήσει, Aor. ἀπέχρησε(ν). It also takes some personal forms (as from ἀποχράω), ἀποχρῶσιν, ἀποχρήσουσι(ν). In Mid. ἀποχρῆσθαι (= *to have enough*) is conjugated like χράομαι.

(3) ἐπριάμην, *to buy* (used by the Attics as Aorist to ὠνέομαι).

	Imper.	Subj.	Opt.	Infin.	Partcp.
ἐπριάμην	πρίω	πρίωμαι	πριαίμην	πρίασθαι	πριάμενος

#### IX. Verbs in νυμι appended to an impure original root.

	Present.	Future.	Perfect.	Aorist.
ἄγνυμι, <i>break</i>		ἄξω	ἔαγα	ἔαξα
Passive			[ἔαγμαι]	(ἐάγην)
δείκνυμι, <i>show</i> (Pdm. 60)				
ζεύγνυμι, <i>bind</i>		ζεύξω	?	ἔζευξα
Passive			ἔζεγμαι	ἐζύγην (ἐζεύχθην)
Middle		ζεύξομαι		ἐζευξάμην
μίγνυμι, <i>mix</i>		μίξω	(μέμιχα)	ἔμιξα
Passive		μιχθήσομαι	μέμιγμαι	ἐμίχθην, ἐμίγην
οἶγνυμι, οἶγω, <i>open</i>		οἶξω	ἔωχα	ἔωξα, οἶξαι
Passive (= <i>am open</i> )			ἔωγμαι	ἐώχθην, οἰχθῆναι
ὀμόργνυμι, <i>wash off</i>			?	ὠμορξα
Passive			?	ὠμόρχθην
Middle		ὀμόρξομαι		ὠμορξάμην
πήγνυμι, <i>fix, fasten</i>			πέπηγα (*284)	ἔπηξα
ρήγνυμι, <i>tear</i>		ρήξω	ἔρρωγα (*283)	ἔρρηξα
Passive		ράγησομαι		ἐρράγην
Middle				ἐρρηξάμην
ὀμνυμι, <i>swear</i>		ὀμοῦμαι	ὀμώμοκα	ὤμοσα
			ὀμωμόσθαι	ὀμο(σ)θῆναι
ὄλλυμι, <i>destroy</i>		ὀλῶ	ὀλώλεκα	ὤλεσα
Middle		ὀλοῦμαι	ὀλωλα (perii)	ὤλόμην



X. Verbs in *νν̄μι* appended to a *pure* original root.

Present.	Future.	Perfect.	Aorist.
ἀμφιέννυμι, <i>put on (clothes)</i>	ἀμφιώ	(none)	ἤμφιεσα
Middle	ἀμφιέσομαι	ἤμφιεσμαι	
κορέννυμι, <i>satisfy</i>	(κορέσω)	[κεκόρηκα]	ἐκόρεσα
Passive		κεκόρεσμαι	ἐκορέσθην
σβέννυμι, <i>extinguish</i>	σβέσω		ἔσβεσα
Passive	σβεσθήσομαι	ἔσβεσμαι	ἐσβέσθην
Intransitive	σβήσομαι	ἔσβηκα	ἔσβην
στορέννυμι, <i>strew, spread</i>	στορώ	(none)	ἐστόρεσα
(Comp. στρώννυμι)		ἐστόρεσμαι	[ἐστορέσθην]
κεράννυμι, <i>mix</i>	κεράσω (?)	κέκρακα (?)	ἐκέρασα
Passive		{ κέκραμαι	{ ἐκράσθην
		{ κεκέρασμαι	{ ἐκεράσθην
Middle			ἐκερασάμην
κρεμάννυμι, <i>hang (trans.)</i>	κρεμῶ	?	ἐκρέμασα
Passive		(κεκρέμαμαι)	ἐκρεμάσθην
κρέμαμαι, <i>hang (intrans.)</i>	κρεμήσομαι		
πετάννυμι, <i>spread out ;</i>	{ πετάσω,	[πεπέτακα]	ἐπέτασα
<i>extend</i>	{ <i>Att. πετώ</i>		
Passive		πέπταμαι	ἐπετάσθην
σκεδάννυμι, <i>scatter</i>	σκεδῶ		ἐσκεδάσα
Passive		ἐσκεδάσμαι	ἐσκεδάσθην
ζώννυμι, <i>gird</i>	ζώσω	[ἔζωκα]	ἔζωσα
Passive		ἔζωσμαι	
Middle			ἔζωσάμην
ῥώννυμι, <i>strengthen</i>	ῥώσω	?	
Passive	ῥωσθήσομαι	ἔρρωμαι	ἐρρώσθην
στρώννυμι, <i>strew</i>	στρώσω		ἔστρωσα
Passive		ἔστρωμαι	ἐστρώσθην
Middle			ἐστρωσάμην
χρώννυμι, <i>color</i>		?	ἔχρωσα
Passive		κέχρωσμαι	ἐχρώσθην

## LIST OF NUMERALS.

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### CARDINALS.

1	α'	εἷς, μία, ἓν
2	β'	δύο
3	γ'	τρεις, τρία
4	δ'	τέσσαρες, τέσσαρα
5	ε'	πέντε
6	ς'	ἕξ
7	ζ'	ἐπτά
8	η'	ὀκτώ
9	θ'	ἐννέα
10	ι'	δέκα
11	ια'	ἑνδεκα
12	ιβ'	δωδεκα
13	ιγ'	τρισκαίδεκα
14	ιδ'	τεσσαρακαίδεκα
15	ιε'	πεντεκαίδεκα
16	ισ'	ἑκκαίδεκα
17	ιζ'	ἐπτακαίδεκα
18	ιη'	ὀκτωκαίδεκα
19	ιθ'	ἐννεακαίδεκα
20	κ'	εἴκοσι(ν)
21	κα'	εἴκοσιν εἷς, μία, ἓν
22	κβ'	εἴκοσι δύο
23	κγ'	εἴκοσι τρεις, τρία
24	κδ'	εἴκοσι τέσσαρες, ρα
25	κε'	εἴκοσι πέντε
26	κς'	εἴκοσιν ἕξ
27	κζ'	εἴκοσιν ἐπτά
28	κη'	εἴκοσιν ὀκτώ
29	κθ'	εἴκοσιν ἐννέα
30	λ'	τριάκοντα*

### ORDINALS.

1	ὁ	πρῶτος, η, ον
2	δεύτερος,	α, ον
3	τρίτος, η,	ον
4	τέταρτος, η,	ον
5	πέμπτος,	&c.
6	ἕκτος	
7	ἑβδομος	
8	ὄγδοος	
9	ἐνατος (ἐννατος)	
10	δέκατος	
11	ἐνδέκατος	
12	δωδέκατος	
13	τρισκαιδέκατος	
14	τεσσαραιδέκατος	
15	πεντεκαιδέκατος	
16	ἑκκαιδέκατος	
17	ἐπτακαιδέκατος	
18	ὀκτωκαιδέκατος	
19	ἐννεακαιδέκατος	
20	εἰκοστός	
21	εἰκοστός πρῶτος	
22	εἰκοστός δεύτερος	
23	εἰκοστός τρίτος	
24	εἰκοστός τέταρτος	
25	εἰκοστός πέμπτος	
26	εἰκοστός ἕκτος	
27	εἰκοστός ἑβδομος	
28	εἰκοστός ὄγδοος	
29	εἰκοστός ἐννατος	
30	τριακοστός	

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\*  τριάκοντᾱ· τεσσαράκοντᾱ.

## CARDINALS.

31	λα'	τριάκοντα εἷς
32	λβ'	τριάκοντα δύο
	to	to
39	λθ'	τριάκοντα ἑννέα
40	μ'	τεσσαράκοντα
50	ν'	πεντήκοντα
60	ξ'	ἑξήκοντα
70	ο'	ἑβδομήκοντα
80	π'	ὀγδοήκοντα
90	Ϟ	ἐνενήκοντα
100	ρ'	ἑκατόν
200	σ'	διᾱκόσιοι, αι, α
300	τ'	τριᾱκόσιοι
400	υ'	τετραῖκόσιοι [τεσσερ.]
500	φ'	πεντᾱκόσιοι
600	χ'	ἑξᾱκόσιοι
700	ψ'	ἑπτᾱκόσιοι
800	ω'	ὀκτᾱκόσιοι
900	Ϡ	ἐνᾱκόσιοι (ἐννᾱκ.)
1000	,α	χίλιοι, αι, α
2000	,β	δισχίλιοι
3000	,γ	τρισχίλιοι
4000	,δ	τετραῖκισχίλιοι
5000	,ε	πεντᾱκισχίλιοι
6000	,ς	ἑξᾱκισχίλιοι
7000	,ζ	ἑπτᾱκισχίλιοι
8000	,η	ὀκτᾱκισχίλιοι
9000	,ς	ἐνᾱκισχίλιοι
10,000	,ι	μύριοι
20,000	,κ	δισμύριοι
	to	to
100,000	,σ	δεκακισμύριοι

## ORDINALS.

31	τριακοστὸς	πρῶτος
32	τριακοστὸς	δεύτερος
	to	to
39	τριακοστὸς	ἑννατος
40	τεσσαρακοστὸς	
50	πεντηκοστὸς	
60	ἑξηκοστὸς	
70	ἑβδομηκοστὸς	
80	ὀγδοηκοστὸς	
90	ἐνενηκοστὸς	
100	ἑκατοστὸς	
200	διακοσιοστὸς	
300	τριακοσιοστὸς	
400	τεσσαρακοσιοστὸς	
500	πεντακοσιοστὸς	
600	ἑξακοσιοστὸς	
700	ἑπτακοσιοστὸς	
800	ὀκτακοσιοστὸς	
900	ἐνακοσιοστὸς	(ἐννακοσ.)
1000	χιλιοστὸς	
2000	δισχιλιοστὸς	
3000	τρισχιλιοστὸς	
4000	τετρακισχιλιοστὸς	
5000	πεντακισχιλιοστὸς	
6000	ἑξακισχιλιοστὸς	
7000	ἑπτακισχιλιοστὸς	
8000	ὀκτακισχιλιοστὸς	
9000	ἐνακισχιλιοστὸς	(ἐννακισ-)
10,000	μυριοστὸς	[χιλιοστὸς]
20,000	δισμυριοστὸς	
	to	to
100,000	δεκακισμυριοστὸς	



# DIFFERENCES OF IDIOM, GRAMMATICAL HINTS, &C.

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## A. PREPOSITIONS.

### 1. ABOUT.

To be employed <i>about</i> any thing.	ἀμφί τι ἔχειν or εἶναι.
<i>About</i> = nearly (of <i>numerical</i> approximation), ἀμφί or περί with <i>acc.</i> ; ὥς ( <i>conjunct.</i> ).	στρατιώτας ἔπεμψαν ἀμφὶ τοὺς διακοσίους, or ὥς διακοσίους.
<i>About</i> (of approximate time).	περὶ μέσην τὴν ἡμέραν.
<i>About</i> noon.	ἀμφὶ μέσον ἡμέρας.

### 2. ABOVE (ὑπέρ).

(1) <i>Above</i> = <i>more than</i> , ὑπέρ, c. <i>acc.</i> ; πλεόν ἤ.	
<i>Above</i> 100.	πλείους [= πλείονες] or πλείω (neut.) τῶν ἑκατον.
Men who are <i>above</i> 50 years old.	ἄνδρες πλείον τι ἢ πεντήκοντα ἔτη γεγονότες ἀπὸ γενεᾶς.
The raven lives <i>above</i> 200 years.	ὁ κόραξ ὑπὲρ τὰ διακόσια ἔτη ζῇ.

(2) *Above* = *beyond* (of degree). See *Beyond*.

### 3. AFTER.

To see any body <i>after</i> a long time.	ιδεῖν τινα διὰ χρόνον.
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### 4. AGAINST.

To avail <i>against</i> any thing.	ἰσχύειν πρὸς τι.
To assist any body <i>against</i> any body.	βοηθεῖν τινι ἐπὶ τινα.

### 5. AMIDST, AMONGST.

<i>Amongst</i> the enemy.	ἐν μέσοις τοῖς πολεμίοις.
To be (have fallen) <i>amongst</i> robbers.	ἐν λησταῖς εἶναι.
<i>Amongst</i> men.	ἐν ἀνθρώποις.

## 6. AROUND, ROUND. περί.—ἀμφί (= on both sides).

To sit *round* any thing. κύκλῳ περικαθῆσθαι τι.To throw a cloak *round* one. περιβάλλεσθαι or ἀμπέχεσθαι ἱμάτιον.To go *round* the city. (κύκλῳ) περιεῖναι τὴν πόλιν.

## 7. AT.

At *intervals* of five days (= every five days). διὰ πέντε ἡμερῶν.To look *at* one object. εἰς ἐν βλέπειν.To discharge arrows, &c. *at* an object. πρὸς τι ἀφίεναι τὰ βέλη.

8. BEFORE. ἐξ ἐναντίας (gen.).—ἐν (dat.).—πρὸς, εἰς (acc.).—ἐπὶ (gen.).—πρὸς (gen.).

(1) *Locally*, πρὸ (gen.).—ἔμπροσθεν or ἐπίπροσθεν (gen.).—ἐνώπιον (= in the presence of a person).—ἐναντίον (= in the presence of).—πρὸ τῆς πολέως (Σύρας, &c.).—ἔμπροσθεν τῆς Σύρας (πρὸς τῇ Σύρα = close to it).To stand *before* any body. στήναι ἔμπροσθεν τινος : προ-  
στήναι τινος, στήναι ἐνώπιόν  
τινος, πρὸς τινος.To stand *before* a glass. ἐξ ἐναντίας τοῦ κατόπτρου στή-  
ναι.To speak *before* the people. λέγειν ἐν τῷ δήμῳ (πρὸς or εἰς  
τὸν δῆμον).

= In the presence of.]

Before many witnesses. ἐναντίον πολλῶν μαρτύρων.

To come *before* you (with refer-  
ence to an assembled body  
amongst whom a person  
comes). εἰς ὑμᾶς εἰσιέναι.(2) *Temporally*, πρὸ (gen.).—πρότερον (gen.).

Before the war. πρὸ τοῦδε τοῦ πολέμου.

A year *before* the taking of —. ἐνιαυτῷ πρότερον τῆς ἀλώσεως.Before sunrise. πρὸ (or πρότερον) ἡλίου ἀνιόντος  
or ἀνίσχοντος.

(πρὶν with Infin.)

Before day-break. πρὶν ἡμέραν γίγνεσθαι.

(If 'before' introduces a sentence.)

9. BEHIND. ὀπισθεν, gen. (only of *place*).—κατόπιν, gen. (of *place* or *time*).—μετά, acc.—ἐπί, dat. *place* or *time*.—ὑπό (dat.) and ἀντί (only of *place*).

To stand *behind* a tree.

ἀντὶ δένδρου, or ὑπὸ δένδρῳ ἑστῆ-  
κέναι (the former = facing it;  
the latter *under it* for protec-  
tion).

To be *behind* any thing.

ὀπισθεν γίγνεσθαι τινος.

To place oneself *behind* any  
thing.

ἐμπροσθεν ποιέισθαι τι (i. e.  
to cause it to be *before* one).

10. BELOW. ὑπό, gen. and dat.—κατά, gen. (so that the object  
*envelopes* or covers us). See *Under*.

To be *below* any body.

ἥττω (acc. m.) εἶναι τινος.

To think any thing *below* (be-  
neath) one.

ἀπαξιῶν τι.

This thing is *below* them.

ἀνάξιον αὐτῶν τοῦτ' ἐστι.

11. BENEATH. See *Below*, *Under*.

12. BESIDE. παρά (dat. of person; acc. of thing).

To shoot *beside* the mark.

παρὰμαρτάνειν τοῦ σκοποῦ.

13. BETWEEN. μεταξύ (gen.), ἐν μέσῳ (gen.), ἐν (dat.).

*Between* ourselves.

{ ὥς ἐν ἡμῖν εἰρῆσθαι.  
{ ὥς πρὸς σέ (if one person only is  
addressed).

14. BEYOND. παρά, ὑπέρ (both acc.), μείζον ἢ.

*Above* (beyond) my power.

παρὰ (ὑπὲρ) δύναμιν.

That is *above* the power of man.

τὸ ἔργον ἐστὶ μείζον ἢ κατ' ἄν-  
θρωπον (= the Lat. *major*  
*quam pro* —).

15. BY (of agent) : = BESIDE, vid. πρὸς, dat. = *close by*. τῇ  
πόλει, &c.

Day *by* day (daily); year *by* year  
(every year), yearly.

καθ' ἡμέραν : κατ' ἔτος.

To judge a person *by* any thing.

μετρέειν (metiri) τινα ἔκ τινος.

To stand *by* any body.

παραστῆναί τινα.



(BY = NEAR, vid.)

To implore any body *by* the gods. πρὸς τῶν θεῶν.*By* the father's side. πρὸς πατρός.

16. DOWN, κατά, gen. = down into ; under.

In compos. κατά. To *fall* down, καταπίπτειν. To *run* down, κατατρέχειν, καταβιβάζειν.*Down* (the) hill.

κατὰ (or κάτω) τοῦ ὄρους.

17. FOR.

To fight, brave dangers, &c. *for* any thing.

μάχεσθαι (κινδυνεύειν, &amp;c.) ὑπέρ τινος (= on behalf of).

A remedy *for* any thing.

A remedy of any thing (objective, gen.).

Laws drawn up *for* this purpose (= to secure these objects.)

νόμοι ἐπὶ τούτοις τεταγμένοι.

18. FROM.

To receive any thing *from* any body.

λαμβάνειν τι παρὰ τινος.

To take an estimate of a person *from* any thing.

μετρεῖν (= metiri) τινα ἔκ τινος.

FROM (denoting a cause). Thus ; From thinking so and so, τῷ νομίζειν.

(1) dat.

(2) διὰ with acc.

(3) ἐκ with gen.

To remove any body from a magistracy.

πανεῖν τινα τῆς ἀρχῆς.

19. IN.

To exceed (surpass, excel) any body *in* any thing.

διαφέρειν (= to differ, to be distinguished), τινός τινι (dat. of thing in which one excels —).

To delight *in* any thing.

ἡδεσθαι τινι.

To end *in* any thing.

τελευτᾶν εἰς τι.

I am poor, rich *in* any thing.

ἐνδεής εἰμί (πλουτῶ) τινος.

To inquire, &c. *in what way* any thing may be done.

πυνθάνεσθαι τίνα τρόπον —.

To be shut up *in* a place.To be shut up *into* (εἰς, acc.) a place.

## 20. INTO. εἰς (acc.).

With verbs of motion, ἐν with the dat. is found instead of εἰς with the Acc. ; “but only with the *Perf.* and *Pluperf.* in Attic writers. The ἐν denotes the point to which the motion is directed as *reached* : οἱ ἐν τῷ Ἡραίῳ καταπεφευγότες [but εἰς τὸ Ἡρ. κατέφυγον]. It is only with τιθέναι and the like, that ἐν occurs (though also εἰς) with all the forms, to denote *rest* as a *result* of the motion.” *Kr.* Ἐν χερσὶ λαβεῖν.

## 21. NEAR. ἐγγύς (gen.). πλησίον (gen.).

To be *near* any body.

ἐγγύς or πλησίον εἶναί τινος.

To put any thing *near* any body.

πλησίον ποιεῖν τί τινος.

## 22. OF.

To die *of* disease.

νόσῳ τελευτᾶν.

## 23. OFF.

I am *off*.

οἶχομαι.

To be three stadia *off*.

τρεῖς σταδίου ἀπέχειν (e. g. τῆς πόλεως).

To take one's clothes *off*.ἀποδύεσθαι (e. g. shoes).—ἐκδύεσθαι (a garment from which one has to *come out*).To take any body's clothes *off*.

ἐκδύειν τινά τι.

## 24. OUT (of). ἐκ (gen.).

*Dat.*—also = *cause, motive.* ἐκ (less commonly ἀπό) c. gen.—  
ὑπό (gen.).—διά, acc.

Out *of* kindness.

εὐνοία.—ὑπ' εὐνοίας.

## 25. ON, UPON.

To spend money *upon* any body.

χρήματα ἀναλίσκειν εἰς τινα.

To sow *upon* stones.εἰς λίθους σπείρειν (a proverb ; sowing usually consisting of putting seed *into* the earth).

On the wing (of an army).

ἐπὶ κέρως.

To look *on* the ground.

εἰς γῆν ὁρᾶν.

All depends *on* you.

ἐν σοὶ πάν τὸ πρᾶγμα,

## 26. OVER. ὑπέρ (gen.).

## 27. THROUGH.

(1) Of direction from one extremity *through* to the other, *διά* with gen.

To wound any body *through* his breastplate. *διά τοῦ θώρακος τιτρώσκειν τινά.*

To flow *through* the country. *ρεῖν διὰ τῆς γῆς.*

(2) Of extension *over* all parts of a surface : *διά* (gen.), *ἀνά* (acc.).

*Through* the whole country. *ἀνὰ πᾶσαν τὴν χώραν.*

(3) OCCASION, CAUSE, &c. See *Out of*.

(In composition, *διά*.)

28. TILL, UNTIL, *μέχρι*, gen.

*Till* sunset. *μέχρι ἡλίου δυσμῶν* (or *δύνοντος*).

*Till* death. *μέχρι θανάτου.*

*Till* morning. *εἰς τὴν ἑω.*

As a temporal conjunction with a sentence : *ἕως, ἕστε, μέχρι* (οὗ),—*πρίν* (prius).

## 29. TO, UNTO.

To conduct *to* — mankind. *ἄγειν (τινὰ) εἰς ἀνθρώπους.*

Any thing is good for nothing *to* (= compared with) another. *πρός* with acc.

To look *to* any thing (i. e. to consider it, make it an object). *βλέπειν πρὸς τι.*

To be brought *to* any body. *ἐνεχθῆναι παρὰ τινα.*

To come or go back again *to* the beginning. *αἰεὶς ἐπὶ τὴν ἀρχὴν ἰέναι πάλιν.*

To go in *to* any body. *εἰσιέναι παρὰ τινα.*

## 30. TOWARDS.

To be harsh *towards* any body. *χαλεπὸν εἶναί τι.*

## 31. UNDER.

*ὑπό* (c. acc.), to denote motion towards an object that is above us. — *ὑπό* (dat.), of rest beneath (*ὑπὸ ἱματίῳ ἔχειν τι*).



- κατά (c. gen.), if we sink into it.      κατά γῆς καταδύναι.  
καταδύεσθαι κατὰ τοῦ ὕδατος.
- Under* = *in less than*, ἐντός (within : c. gen.).
- Under* twenty years.      ἐντὸς εἴκοσι ἐτῶν.
- Under* fifty years old.      ἀνὴρ οὐπω πενήκοντα ἔτη γεγονὼς ἀπὸ γενεᾶς.  
ἀνὴρ ἔλασσόν τι ἢ πενήκοντα ἔτη γεγονὼς (= somewhat under).  
εἶναι ὑπὸ τινι οἷ ἐπὶ τινι.
- Under* = *in subjection to*.
- Under* these circumstances.      ὧδ' ἐχόντων τῶν πραγμάτων.—οὕτως ἐχόντων.—ὅτε ταῦδ' οὕτως ἔχει.—ἐκ τούτων τοιούτων ὄντων.
- To be *under* arms.      ἐν ὅπλοις εἶναι.

## 32. WITH.

- To build houses *with* the saw.      οἰκίας ποιεῖν ἀπὸ πρίονος.
- To be angry *with* any body.      ὀργίζεσθαι τινι (ἐν ὀργῇ ἔχειν or ποιεῖσθαι τινά).

## 33. WITHIN.] ἐντός, Gen. (of time. See UNDER).

## 34. WITHOUT.] ἀνεύ (Gen.). χωρίς (Gen.). ἔξω (Gen.).

- Without* transgressing the laws.      σὺν τοῖς νόμοις.
- Without* friends.      φίλων ἔρημος.
- Without* any right.      παρὰ πάντα τὰ δίκαια.
- Without* any body's knowledge.      κρύφα or λάθρα τινός. ἀγνοοῦν-τός τινος, or by circumlocution with λανθάνειν τινά.

Often by a negative with particip. ; or by a negative compound.

- Without* laughing.      οὐ (or μὴ) γελάσας : ἀγελαστί.

## B. MISCELLANEOUS.

35. Words that modify a substantive (i. e. *attributive* notions) are usually inserted between the article and its substantive, or after the substantive, the article being repeated.

a) Thus : *the men in the town*, would be, in Greek, '*the in the town men*,' or '*the men the in the town*.'

b) In this way the Greeks often use *long attributive notions* where we should use a relative clause : e. g.

*Eng.* Those *who are* in the enjoyment of all earthly blessings, &c.

*Greek.* *The in the enjoyment of all earthly blessings* (persons).

c) The substantive is here usually omitted, when it is *men*, *things*, &c. ; so that the article *often stands alone*, in connection with a substantive governed by a preposition, &c. : e. g. οἱ ἐν τῇ γῇ (*the in the land* =) the inhabitants of the country. οἱ ἐπὶ τῷ τείχει, the men on the wall.

Hence in translating, when an article is followed by some word or words with which it does not *agree*, read on till you find a substantive with which the article can agree, connecting the intermediate notions, attributively or otherwise, with this substantive. *If there is no substantive of the kind*, understand *men* or *things*, &c.

36. The girl has beautiful hair.      The girl has the hair beautiful.

37. The article is used when a substantive denotes a *class*. Thus *horses*, *poets*, &c. (when a truth is asserted of the *class* ; of *any* horse, &c.), are οἱ ἵπποι, οἱ ποιηταί.

38. It is not possible to —  
I am not able to —

οὐχ οἶόν τε (sc. ἐστίν), with *infin.*

οὐχ οἷός τε (sc. εἰμί), with *infin.*

(οἷος is '*such*'). Hence οὐκ εἰμὶ οἷος ποιεῖν τι = I am not such a one (as) to do it. The τε = *que* is a remains of the old mode of affixing τε as a connecting particle to relatives, &c.

39. The dual is not *always* used for two ; but very often δύο with plural.

40. a) 'Ο ποιῶν = he who does.

'Ο ποιήσας = he who has done, &c.

b) The participle may, of course, be resolved, as in Latin, (1) by a relative clause (with *who, which, that*) ; or (2) by an *adverbial one*, whether *conditional* (if), *adversative* (though), *temporal* (when, after, &c.) :—and often (3) by the *participial substantive* with *in, by, &c.* [ληϊζόμενοι ζῶσιν, *they live by plundering ; raptu vivunt*], and (4) by a *finite verb* connected with the principal verb by *and, &c.* [*'having fallen sick, he died'* = *'he fell sick, and died'*].

c) Hence conversely, *relative clauses, adverbial clauses, the participial substantive* (with *in, by, &c.*), a verb preceding another verb, and connected with it by *and*, may often be translated by a *participle*.

41. a) When two opposed notions are connected by an *unemphatic but* (δέ), the first usually takes μέν. Hence prefix μέν to the first of such *opposed* notions, although the English has no *indeed*.

b) Also place the *opposed notions* at the head of their clauses. For instance : arrange '*I like honey, but not wine,*' thus : '*Honey indeed I like, but wine not*' [in Greek it must be : *wine but* (οἶνον δέ), because δέ follows its word].

42. With three others.

*Himself the fourth, τέταρτος αὐτός.*

43. This' (with emphasis).

τοὔτό γε (γέ enclit.). This γέ *emphasizes* the preceding word : it may sometimes be rendered *at least, quite, &c.*

Diagoras.

Διαγόρας γε or δῆ.

44. θεοὺς ἡγεῖσθαι or νομίζειν = deos esse credere, to believe in the existence of the gods.

τοὺς θεοὺς ἡγεῖσθαι or νομίζειν, credere deos esse, quos esse credi solet.

δίκην νομίζειν = to observe or practise justice ; to acknowledge there is such a thing.



45. (To have) any thing *a foot long (broad, deep)*; or, *of a foot in length (breadth, depth)*. (To have any) thing (the) length, breadth, depth of a foot.
46. With A *not* B. 'With A but not (ἀλλ' οὐ) B' (but often καὶ οὐ or οὐ only).
47. A, B, C, D, and E. (1) A, and B, and C, and D, and E.  
(2) both (καί) A, and B, and C, and D, and E.  
(3) A, B, C, D.  
That is, in Greek the 'and' is not placed *only* between the two last terms of a series.
48. a) He *evidently* desires. a) He is *evident* desiring, &c. (δηλός ἐστιν ἐπιβυμῶν).—So φανερός ἐστιν.  
b) It is *just (fair, &c.)* that he should bear the blame of this. b) He is *just (fair, &c.)* to bear the blame of this. δίκαιός ἐστι τοῦτου τὴν αἰτίαν φέρειν. So ἀξιός ἐστιν (e. g. τοῦ γεγενημένου ἀπολαῦσαι τι ἀγαθόν).
49. To come *with* twenty hoplites. To come *having* (ἔχων) twenty hoplites.  
To walk *with* a stick. To walk *bearing* (φέρων) a stick.
50. I am come *to do it*. I am come *about to do it* (ποιήσων).  
I send a man *to do it*. I send [τὸν] ποιήσοντα.  
μάντις τινός.
51. A sort of prophets. Many *and* great men.
52. Many great men.
53. I *say* that it is *not* —. οὐ φημι — εἶναι.  
I *think* it does *not* —. οὐκ οἶμαι — εἶναι.  
I *pretend* it is *not* —. οὐ προσποιεῖμαι — εἶναι.
54. I should like to (behold). ἡδέως ἂν θεασαίμην.
55. I *naturally* desire. πέφυκα ἐπιβυμεῖν = (ita naturaliter comparatus sum, ut—concupiscam).  
It is *my nature* to desire.  
I desire by reason of a natural inclination.

56. *Who, whom, what* are often *indefinite* : = *any person who, whom ; any thing that*. They are then to be translated by  $\delta\varsigma$   $\alpha\upsilon$  with *Subj.* after *Pres.* or *Fut.* ; by  $\delta\varsigma$  with *Optative* after the historical tenses (cf. 295).

So, *whatever* =  $\delta$   $\alpha\upsilon$ ,  $\alpha$   $\alpha\upsilon$ ,  $\delta\sigma\alpha$   $\alpha\upsilon$  with *Subj.* after a principal tense ;  $\delta$ ,  $\alpha$ ,  $\delta\sigma\alpha$  with *Opt.* after an historical tense.

57. The *Aorist* is often translated into English by the *Perfect*. Especially,

a) The *Aor. Infin.* after *verba putandi et declarandi* has the force of a *præteritum* ; and is often translated by the *Perfect* :

$\phi\eta\sigma\iota$   $\text{ποιῆσαι}$  =  $\left\{ \begin{array}{l} \text{he says that he } \textit{did} \text{ it.} \\ \text{he says that he } \textit{has done} \text{ it.} \end{array} \right.$

b) In the statement of *general* truths founded on frequent experience (especially with  $\eta\delta\eta$ ), the *Aor.* is often translated by the *Perfect*.

Men have often been compelled.  $\eta\delta\eta$  πολλοὶ ἠναγκάσθησαν

58. The *Aorist* has often the force of the *Pluperfect*.

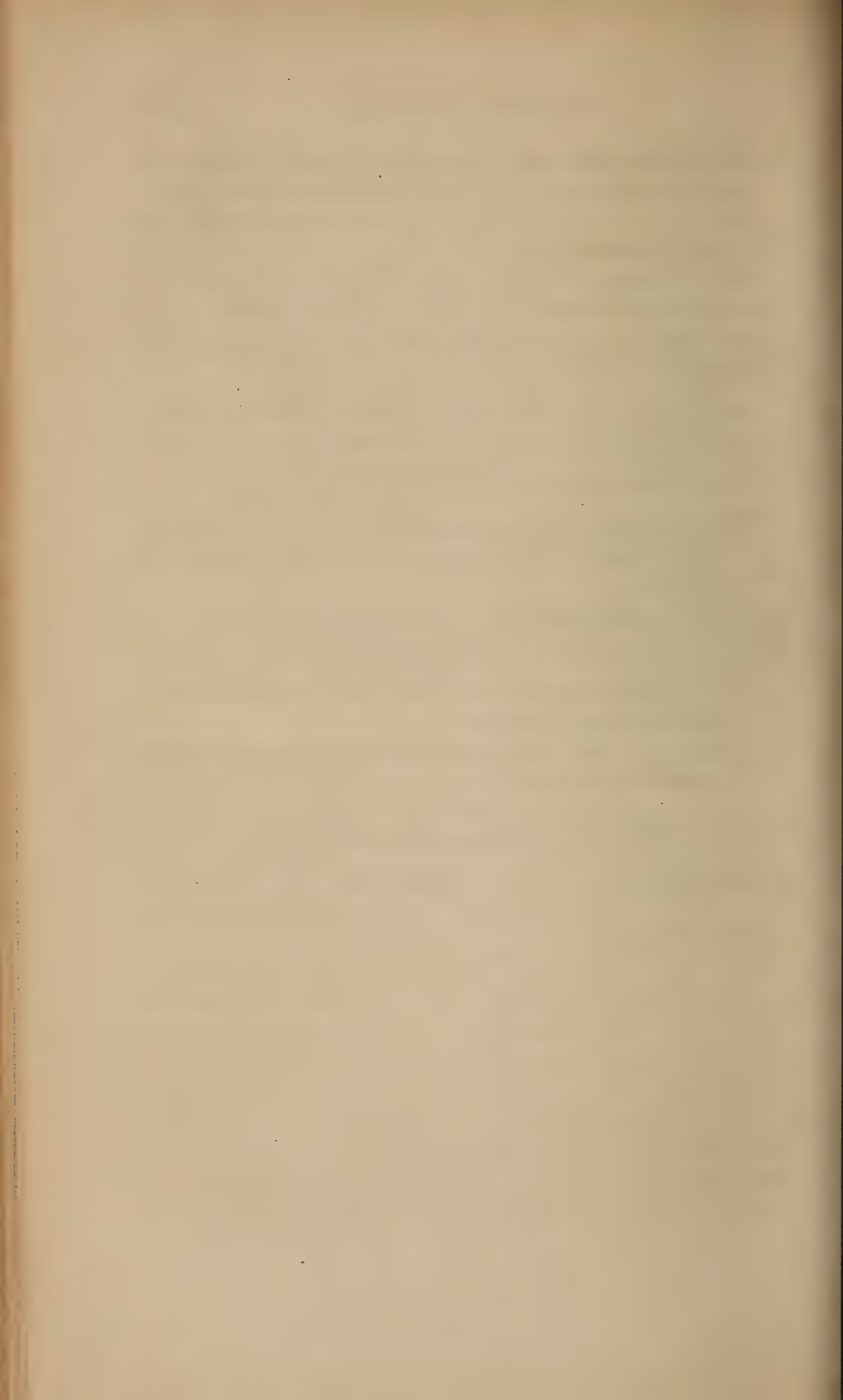
a) The *Aor.* is *regularly* used (the *Pluperf.* comparatively seldom) after  $\epsilon\pi\epsilon\iota$ ,  $\epsilon\pi\epsilon\iota\delta\eta$ , &c.

b) The *Aor. Infin.* is used after an historical tense of a *verbum declarandi et putandi* :

$\epsilon\phi\eta$   $\text{ποιῆσαι}$  =  $\left\{ \begin{array}{l} \text{he said that he } \textit{did} \text{ it.} \\ \text{he said that he } \textit{had done} \text{ it.} \end{array} \right.$

59. Too wise to —.

σοφώτερος ἢ ὥστε c. infin. (In Latin, *sapientior quam ut* —).





# INDEX I.

## GREEK AND ENGLISH.

☞ The Roman numerals refer to the Lists of Irregular Verbs, pp. 228–234.—Adjectives in *os* that are followed by 2, are of *two terminations*; i. e. the form in *os* is also used for the feminine.

### A.

Ἀβλάβεια (ἀ. βλαβ, short root of βλάπτειν, to hurt), innocence.

{ ἀγαθόν (neut. adj.), advantage.

{ ἀγαθός, good, brave.

ἄγαν (*nimis*), too much; too.

ἀγαπᾶν (= ἀ-εἰν), to love; (with dat. or acc.) to be contented (or satisfied) with.

ἄγγελος, ὁ, messenger.

{ ἄγε (Imperat. of ἄγειν =), *age*, come now.

{ ἄγειν, to lead, carry. ἄγειν ἡσυχίαν, to keep quiet.

ἀγεννής, -ές (ἀ. γεν, root of verbs relating to *production*, *origin*, &c.), ignoble, low-bred.

ἄγηρως, -ων (ἀ. γῆρας, old age), not growing old; immortal, imperishable.

ἀγκών, -ῶνος, ὁ, (bend of the) elbow.

ἄγνυμι, I break (pf. ἔαγα). IX.

ἀγορά, ἡ, market-place (ἀγείρειν, to assemble).

ἄγραφος (ἀ. γράφειν, to write), unwritten.

ἀγρός, ὁ, a field.

ἀγρυπνεῖν (= ἐ-εἰν), to keep awake, to forego sleep (ἀ. ὕπνος, sleep).

ἀγρίους 2, shrewd, clever, quick-witted (ἄγχι, near. νοῦς, mind).

ἀγώγιμος (ἄγειν), that may be conveyed or imported amongst:—hence *current* (of foreign money).

ἄγων, ἄγων-ος, ὁ, contest.

ἄδειν (ἀείδειν), to sing.

{ ἀδελφή, ἡ, sister.

{ ἀδελφός, ὁ, brother.

{ ἀδικεῖν (= ἐ-εἰν), to commit injustice; to do wrong.—c. acc. to wrong (ἀ, not. δίκη, justice).

{ ἀδίκημα, τό, wrong, unjust act.

{ ἀδικία, ἡ, injustice.

{ ἄδικος 2, unjust.

{ ἀδυνατεῖν (= ἐ-εἰν), to be unable.

{ ἀδύνατος 2, impossible.

ἀεί, always.

ἄεικής, -ές, unseemly, disgraceful.

ἀετός, ὁ, eagle.

ἀηδών, ἀηδόν-ος, ἡ, nightingale.

ἀθάνατος 2, immortal (ἀ. θάνατος, death).

{ Ἀθηναῖα, Athene (Minerva).

{ Ἀθῆναι, -ῶν, αἱ, Athens.

{ Ἀθηναῖος, Athenian.

{ ἄλλιος, miserable.

{ ἀλλίως, miserably.

ἄβλον, τό, prize.

ἀψυμεῖν (= ἐ-εἰν), to be dispirited (ἀ, not. θυμός, spirit).

Αἰακός, ὁ, Æacus.

- { αἰγύπτιος, Egyptian.  
 { Αἴγυπτος, ἡ, Egypt.  
 { αἰδεῖσθαι (= ἐ-εσθαι,) to reverence.  
 { αἰδώς, ἡ, shame, reverence.  
 Αἰήτης, Æetes (king of Colchis).  
 αἰθήρ, -έρος, ὁ, ether, pure air.  
 αἷμα, αἷματ-ος, τό, blood.  
 αἶξ, αἶγ-ός, ὁ, ἡ, goat.  
 αἶρεῖν (= ἐ-εἶν), to take. VII.  
 αἶρειν, to raise.  
 { αἰσθάνεσθαι, αἰσθῆσθαι, &c., to perceive. III.  
 { αἴσθησις, εως, ἡ, sensation, perception.  
 { αἰσχιστος, superl. of αἰσχρός.  
 αἰσχροκερδής, pursuing gain by base means (αἰσχρός, base. κέρδος, gain).  
 αἰσχρός, disgraceful, base.  
 αἰσχροῦς, disgracefully.  
 αἰσχύνειν, to shame. MID. αἰσχύνοσθαι, to be ashamed.  
 αἰτεῖν (= ἐ-εἶν), (τινά τι), to ask.  
 αἰτιάσθαι (= ἀ-εσθαι,) to accuse, charge, blame, &c.; (τινά τι) (rare), ὅτι —.  
 αἰχμάλωτος, ον, prisoner of war.  
 αἶψα, quickly.  
 ἀκάθαρτος, uncleansed, impure (ἀ. καθαίρειν, purificare).  
 ἀκμή, point. ὡς ἡλικίας, the full vigor (or flower) of one's age.  
 ἀκοή, hearing (ἀκούειν).  
 ἀκόλαστος, intemperate; prop. unchastised, unchastened (ἀ. non. κολάζειν, castigare).  
 ἀκούειν, to hear, to listen to; Fut. ἀκούσομαι; Pass. with σ.  
 ἀκούσιος, involuntary.  
 ἄκρα, ἡ, summit.  
 ἀκρατής, -ές, intemperate, immoderate (ἀ. κράτος, strength).  
 ἀκρίβης, -ές, accurate.  
 { ἀκροᾶσθαι (= ἀ-εσθαι), to hear, listen to.  
 { ἀκροατής, -οῦ, ὁ, auditor.
- { ἀκρό-πολις, -εως, ἡ, citadel.  
 { ἄκρος, highest.  
 ἄκων, -ουσα, -ον, unwilling.  
 { ἀλγείν (= ἐ-εἶν), to feel pain.  
 { ἀλγεινός, painful.  
 { ἄλγος, -ους, τό, pain.  
 ἀλείφειν, to anoint, rub.  
 ἀλεκτρύων, -όνος, ὁ, a cock.  
 Ἀλέξανδρος, ὁ, Alexander.  
 { ἀλήθεια, ἡ, truth.  
 { ἀληθεύειν, to speak the truth.  
 { ἀληθής, -ές, true.  
 { ἀληθῶς, truly.  
 ἄλλis, enough.  
 ἀλίσκεσθαι, to be taken. V.  
 ἀλκή, ἡ, strength.  
 Ἀλκιβιάδης, -ον, ὁ, Alcibiādes.  
 ἀλλά, but.  
 { ἀλλήλων, of one another.  
 { ἄλλοθεν, from another place.  
 { ἄλλος, -η, -ο, another, alius.  
 { ἀλλότριος (= alienus), others', another's.  
 { ἄλλως, otherwise. ἄλλως τε καί, especially.  
 { ἀλογία, unreasonableness, absurdity (ἀ. non. λόγος, ratio).  
 { ἄλογος (ἀ. λόγος, ratio), irrational, senseless (2 terminations).  
 ἅλς, ἁλός, salt; pl. ἅλες. Note 9.  
 ἄ-λυπως, without grief or sorrow.  
 ἀλώπηξ, ἀλώπεκ-ος, ἡ, fox.  
 ἅλως, ἡ, halo.  
 ἅλωσις, -εως, ἡ (ἅλσι-, simpler root of ἀλίσκ-ομαι), taking, capture.  
 ἅμα (simul), at the same time: also used as a prep. with dat., together with: ἅμα τῇ ἑῷ (at the same time with the dawn =) at day-break; ἅμα τῷ σίτῳ ἀκμάζοντι, &c.  
 ἁμαξία, ἡ (ἀ, non. μαξ, short root of μανθάνειν, discere), ignorance.  
 ἅμαξα, ἡ, wagon.

{ ἁμαρτάνειν (1) *errare*, to miss (with gen.); (2) *peccare*, to sin, commit a fault, err.

ἁμάρτημα, ἁμαρτήματος, τό, error, fault.

ἁμαρτία, ἡ, offence.

ἁμανροῦν (= ὁ-εἶν), to darken.

ἁμείνων, better (ἄμεινον as adv.).

{ ἁμέλεια, ἡ, carelessness.

{ ἁμελεῖν (= ἐ-εἶν), to neglect (gen.—ἁ. μέλει, *cura est*).

ἁμοιβή, exchange, return (ἁμείβεσθαι).

ἄμπελος, ἡ, vine.

ἄμυνειν, to ward off; *Mid.* to ward off from myself; also, to revenge myself on any body (*acc.*); for any thing, ὑπέρ τι vos.

ἄμφι-έννυμι, I put on; I clothe. x. ἄμφω, both.

ἄν, with Subj., = ἔάν, if. This ἄν, which has *ā*, and can stand as the first word of a clause, must not be confounded with ἄν with *ā*, the *modal* particle, explained in 279.

ἀνα-γινώσκειν, to read. vi.

{ ἀναγκάζειν, to compel.

{ ἀναγκαῖος, necessary.

{ ἀνάγκη, necessity.

ἀναίδεια, ἡ, shamelessness.

ἀν-ᾠίσκειν, to spend. v.

ἀνα-μένειν, to wait.

ἀνά-παυσις, -εως, ἡ, rest (ἀνα-παύεσθαι).

ἀν-αιρεῖν (= ἐ-εἶν), to take up, take away, destroy (aor. ἀν-εἶλον). vii.

ἀναρχία (ἁ. ἀρχή), anarchy, licentiousness, ungoverned licence.

ἀνάσταντος 2, ruined, laid waste (of cities and countries): ἀν-άστατον ποιεῖν, to destroy utterly, to lay waste (properly, to make the inhabitants rise up and quit.—ἀνά, up. στα-, simpler root of ἵστημι).

ἀνα-τίξημι, ἀνα-τιξέναι, to put up, offer.

ἀναχώρησις, retreat (ἀνά. χωρεῖν, *cedere*).

{ ἀνδρεία, ἀνδρία, ἡ, bravery.

{ ἀνδρείος, brave (ἀνὴρ, man).

{ ἀνδρείως, adv., bravely.

ἀνδρίας, -άντος, ὁ, image or statue (of a man.—ἀνὴρ, ἀνδρ-ός).

Ἀνδρόγεως, -ω, ὁ, Androgeus.

ἄνεμος, ὁ, wind.

ἄνευ (gen.), without.

ἀνὴρ, ἀνδρ-ός, ὁ, a man. Pdm. 19.

ἄνθος, τό, a flower.

{ ἀνθρώπινος, human; to which humanity is subject: hence (of faults) venial.

{ ἄνθρωπος, ὁ, man.

ἀν-ίστημι, -ιστάναι, to set up.

{ ἀνόητος, unintelligent, silly (ἄ, not. νοεῖν, to understand).

{ ἄνοια, ἡ, want of sense, stupidity, folly.

ἀν-οιγνύναι, ἀν-οίγειν, to open. ix.

{ ἀνομία (ἁ. νόμος, law), lawlessness.

{ ἄνομος 2, lawless.

ἄνους (= ἄνους), -ονν, senseless, imprudent (ἁ. νοῦς, mind).

ἀντι-λέγειν, to contradict.

ἄνω, above, more inland, beyond (gen.).

ἀνώγειον, τό, upper floor, dining-room (ἄνω, above. γῆ, earth).

{ ἀξιό-λογος, worth mentioning.

{ ἄξιος, worthy (gen.).

{ ἀξιοῦν (= ὁ-εἶν), to think worthy, claim, expect.

{ ἀξίωμα, ἀξιώματ-ος, τό, consideration, reputation, dignity, rank (ἄξιος).

αἰοιδή, song (αἰεῖν).

ἀπ-άγειν, to lead away.

ἀπαίδευτος 2, uneducated (ἁ. παιδεύειν, to educate. παιδ, root of παῖς, boy).

ἀπ-αλλάττειν, to set free from; *Mid.* to depart from.



ἅπαξ, once.

ἅπας, all, whole, altogether.

{ ἀπειθεῖν (έ-ειν), to disobey (dat.).  
ἀπειθής, disobedient (ἀ. πεί-  
ζειν, to obey).

ἀπ-εικάζειν, to copy.

ἀπ-ειμι, Inf. ἀπ-εῖναι, to be absent.

ἀπ-ειμι, Inf. ἀπ-ιέναι, to go away  
(Pres. with meaning of Fut.).

ἄπειρος 2 (gen.), unacquainted  
with, inexperienced (ἀ. πείρα,  
attempt).

ἀπ-έρχεσθαι, to go away. VII.

{ ἀπ-έχειν, to keep off; to be  
distant from. VII.  
ἀπ-έχεσθαι (gen.), to abstain  
from. VII.

{ ἀπιστεῖν (= έ-ειν), to disbe-  
lieve, distrust.  
ἄπιστος 2, unfaithful, faithless.  
—suspected (by) (ἀ. πιστός,  
faithful).

ἀπλός, -ούς, simple.

ἀπο-βαίνειν, to disembark; to go  
away. III.

ἀποβάλλειν, to cast away; to  
shed (horns).

ἀπο-βλέπειν, to look upon.

ἀπο-δείκνυμι, ἀπο-δεικνύναι, to  
show; to appoint.

ἀπο-δέχεσθαι, to receive, accept.

ἀπο-δίδωμι, ἀπο-διδόναι, to give  
back, to give, allot.

ἀποθαν-. See ἀποθνήσκ-ειν.

ἀπο-θνήσκειν (-θανοῦμαι, -τέθνηκα,  
-έθανον), to die. V.

ἀπο-κάμνειν, Fut. -καμοῦμαι, -κέ-  
κμηκα, -έκαμον (c. partcp.), to  
grow weary. In Aor., to be  
wearied. 317.

ἀποκόπτειν, to cut off.

ἀπο-κρίνεσθαι, to answer.

ἀπο-κρύπτειν, to conceal.

ἀπο-κτείνειν, to kill (κτείνω. f. κτε-  
νῶ. pf. ἔκτονα: later ἔκτακα).

ἀπο-λείπειν, to leave, to quit.

ἀπ-όλλυμι, ἀπ-ολλύναι, to ruin, to  
destroy. IX.

Ἀπόλλων, -ωνος, ὁ, Apollo.

ἀπο-λύειν, to dissolve; to acquit.

{ ἀπορεῖν (= έ-ειν), to be in  
want.

{ ἄπορος 2, difficult (ἀ. not. πό-  
ρος, passage through).

{ ἀπορρέειν (= έ-ειν), to flow  
from.

{ ἀπορροή, a flowing off, an efflu-  
ence or emanation.

ἀπο-σπᾶν (= ά-ειν), to draw away.

ἀπο-στερεῖν (= έ-ειν), to deprive  
of.

ἀπο-στρέφειν, to turn away.

ἀπο-σφάττειν, to cut (a man's)  
throat; to slay.

ἀπο-τίθημι, ἀπο-τιθέναι, to put  
away; Mid. take off; lay  
aside.

ἀπο-φαίνειν, to show; to make;  
to appoint: Mid. declare.

ἀπο-ψύχειν, to dry up.

ἀπρόσβατος 2, inaccessible (ἀ.  
πρός, to. βα-, simpler root of  
βαίνειν, to go).

ἄπτεσθαι, to touch (gen.).

ἄρα; (interrogative.)

ἄρα, igitur, therefore.

ἀργαλέος, troublesome.

{ ἀργύρεος, (made) of silver;  
silver (adj.).

{ ἀργύριον, τό, silver money; mo-  
ney.

ἄργυρος, ὁ, silver.

Ἄρειος πάγος, Mars' hill (the  
hill on which the court of the  
Areopagus sat); the hill of the  
Areopagus.

ἀρετή, ἡ, virtue.

ἀριθμός, ὁ, number.

ἄριστος, best.

ἄρκτος, ὁ, ἡ, a bear.

ἄρμα, ἄρματ-ος, τό, chariot.

ἀρνεῖσθαι (= έ-εσθαι,) Dep. Pass.,  
to deny.

ἀρπάζειν, to seize, plunder, carry  
off.

ἄρρην, -εν, male.

ἄρτι, just now.

ἄρτιος, -α, -ον, even (opp. *odd*) ;  
of an even number.

{ ἄρτοπώλης, breadseller, baker  
(ἄρτος, bread, loaf. πωλεῖν,  
to sell).

ἄρτος, ὁ, bread.

{ ἄρχειν (gen.), to rule over, to  
be master of ; to begin.

ἄρχεσθαι (gen.), to begin.

ἀρχή, ἡ, beginning, commence-  
ment ; commencing-point.

{ ἀσεβεια, ἡ, impiety.

ἀσεβεῖν (= ἐ-ειν), to be guilty  
of impiety (σέβειν, *venerari*).

ἀσέβημα, τό, an impiety, or  
impious act.

{ ἀσθένεια, ἡ, weakness.

ἀσθενεῖν (= ἐ-ειν), to be weak,  
to be ill.

ἀσθενής, -ές, weak (ἀ. σθένος,  
strength).

ἀσκεῖν (= ἐ-ειν), to practise.

ἀσπάλαστος, ὁ, the aspalathus (a  
prickly shrub).

ἀσπίς, ἀσπίδ-ος, ἡ, shield.

{ ἀστραπή, ἡ, lightning.

{ ἀστράπτειν, to lighten.

ἄστρον (*astrum*), star.

ἄστυ, τό, city.

ἀ-σύνετος 2, stupid.

ἀσφαλής, -ές, firm (ἀ. σφάλ-  
λεσθαι, to stumble).

ἀτέλεια (ἀτελής), exemption (from  
public burdens : *immunitas*.—

ἀ. τελεῖν, to pay).

{ ἀτιμάζειν, to despise (ἀ. τιμή,  
honor).

{ ἀτιμία, ἡ, dishonor.

Ἀττική, ἡ, Attica.

{ ἀτυχεῖν (= ἐ-ειν), to be un-  
successful or unfortunate

(ἀ. τυχ, short root of τυγχά-  
νειν, to hit [a mark, &c.], to

obtain. τύχη, fortune).

ἀτύχημα, τό, misfortune.

ἀτυχής, -ές, unfortunate.

{ ἀτυχία, ἡ, misfortune.

{ ἀῖ, again ; on the other hand.

{ ἀῖσις, again.

αὔλος, ὁ, flute.

αὔσος, dry.

αὐτός, -ή, -ό, self : but αὐτοῦ, -ῶ,  
-όν, *ejus, ei, eum*.—So in pl.

αὐχὴν, αὐχέν-ος, ὁ, neck.

ἀφ-αιρείσθαι (= ἐ-εσθαι) τινά τι,  
to deprive of, take away. Cf.  
αἱρεῖν in VII.

{ ἀφανής, -ές, unseen, unknown.  
(ἀ. φαν, short root of φαίνειν,  
to show).

{ ἀφανίζειν, to cause to disap-  
pear. ὦ τὴν γῆν, to cover it.

ἄφθονος (ἀ. φθόνος, envy), abund-  
ant (there being so much, that  
none need *envy* another).

ἀφ-ίημι, ἀφ-ιέναι, to let go.

ἀφ-ικνεῖσθαι (= ἐ-εσθαι), to  
come. III.

ἀφ-ίστημι, ἀφ-ιστάναι, to put a-  
way, to turn aside from.—Aor.

2, ἀποστῆναι (*deficere*), to revolt  
from, desert from.—Aor. 1, ἀπο-

στήσαι = to make to revolt.

ἄφρων, foolish.

ἀχάριστος 2, ungrateful (ἀ. χά-  
ρις, *gratia*).

ἄχθεσθαι, to be indignant.

Ἀχιλλεύς, -έως, ὁ, Achilles.

ἄχρηστος 2, useless (ἀ. χρά-εσθαι  
= χρῆσθαι).

## B.

{ βάθος, -ους, τό, depth.

{ βαθύς, -εῖα, -ύ, deep.

βαίνειν, to go. III.

βαλανεῖον, bath, public bath (*i. e.*  
bathing-room).

βάλλειν, to throw. 317. 371.

βάπτ-ειν, to dip.

βάρβαρος, barbarian.

{ βασιλεύειν, to be a king, to  
reign.

{ βασιλεύς, -έως, ὁ, king.

{ βασίλισσά, ἡ, queen.





{ γυναικεῖος, belonging to women.  
 { γυνή, ἡ, woman. R. γυναικ-  
 Note 9.

## Δ.

Δαίμων, δαίμον-ος, ὁ, ἡ, deity,  
 divinity.

δάκνειν, to bite. III.

{ δακρύνειν, to weep.

{ δάκρυον, τό, a tear.

δακτύλιος, ὁ, ring.

δέ (aulem), but (stands after the  
 first word of the sentence).

δεῖ (oportet), it is necessary.

δεῖδειν, to fear [Perf. δέδοικα and  
 δέδια; Aor. ἔδεια].

{ δειλία, cowardice, timidity.

{ δειλός, timid, cowardly.

δεῖν (= ἐ-ειν), to want; to need:  
 to bind. Δέω, I bind (not δέω,  
 I want) mostly contracts εο  
 and εω into ου, ω.

{ δεινός (δεῖδ-ειν, to fear), fear-  
 ful, terrible, dreadful.

{ δεινῶς, terribly.

δεῖσθαι (= ἐ-εσθαι), to want,  
 need (gen.).

δέκα, ten.

δέλεαρ, δελέατ-ος, τό, bait.

Δελφοί, Delphi.

δένδρον, τό, tree. Note 9.

δεόν, τό (id quod oportet, sc. fa-  
 cere), duty.

δεσπότης, -ον, ὁ, master.

δεῦρο, hither.

δέχεσθαι, Dep. Mid., to receive;  
 also, of receiving.

δή, with an imperative, empha-  
 sizes it, = pray, I beg. It  
 also occurs with numerals,  
 pronouns, adverbs, &c. πολλοὶ  
 δῆ, νῦν δῆ, &c.

δηρᾶν, namely, scilicet.

{ δηλός, evident. δηλός εἰμι ποιῶν  
 τι, I manifestly do something.  
 { δηλοῦν (= ὁ-ειν), to make evi-  
 dent.

{ δημαγωγός (δῆμος, people. ἄ-  
 γειν, to lead), demagogue.

δημοκρατία, ἡ, democracy (δῆ-  
 μος. κρατεῖν, to be strong;  
 to rule).

{ δῆμος, ὁ, people, democratical  
 constitution.

Δημο-σθένης, -ους, ὁ, Demo-  
 sthenes.

δημοσία, in one's public cha-  
 racter or life.

δημιουργός, ὁ. See Vocab. 22.

δήπου (opinor), I imagine, I sup-  
 pose.

δῆτα, certainly.

δι-άγειν, to carry through; live.

διάδημα, τό, diadem (διά. δέιν,  
 to tie).

δια-λέγ-εσθαι, to converse (dat.).

δια-λύειν, to dissolve.

δια-μένειν, to remain.

δια-νέμειν, to distribute.

διάπλους, ὁ, a passage (across)  
 (διά. πλεῖν, navigare).

δια-πράττειν, to effect.

δι-άρθρωσις, -εως, ἡ, articulation  
 (of a joint.—ἄρθρον, joint).

δια-σπείρειν, to scatter.

δια-τελεῖν (= ἐ-ειν), to complete,  
 to continue.

δια-τίθηναι, δια-τιθέναι, to put in  
 order, to dispose (a person).

{ δια-φέρειν, to differ (from any  
 thing or person, τινός); hence  
 to excel, to surpass (gen.) VII.

{ δια-φορά, ἡ, difference (of co-  
 lours, shade): also, difference  
 = dispute, &c.

δια-φθείρειν, to corrupt, to destroy.

διαφωνεῖν (= ἐ-ειν), to sound  
 apart; hence, to dissent from,  
 disagree (διά. φωνή, voice).

{ διδακτός (διδάσκειν), capable  
 of being taught, that can be  
 taught.

διδάσκαλος, ὁ, teacher.

διδάσκειν, to teach.

διδράσκειν, to run away. VI.

δίδωμι, διδόναι, to give.

διηγείσθαι (ἐ-εσθαι), to go through  
relate, narrate (διά, through.  
ἡγείσθαι, to lead).

δι-ίστημι, δι-ιστάναι, to separate.

{ δίκαιος, just.  
δικαιοσύνη, ἡ, justice.  
δικαίως, justly.  
δικαστής, -οῦ, ὁ, judge, juror.  
δίκη, ἡ, justice, a cause or trial.

Διογένης, -ους, ὁ, Diogenes.

Διόνῡσος, ὁ, Bacchus.

δι-ορύττειν (*lit.* to dig through =)  
to break into (a house).

διπλός, -οῦς, double; double-  
minded.

δίς, *bis*, twice.

δίσκος, *m.* quoit, discus.

δισ-μύριοι, twenty thousand.

δίχα (*gen.*), apart from.

διψῆν (= ἀ-ειν), to be thirsty, to  
thirst. 346.

διώκειν, to pursue.

{ δοκέιν (= ἐ-ειν), to seem, think.  
δοκεῖ, (1) videtur; (2) placet,  
visum est.

δοκιμάζειν, to test, to prove.

δολοῦν (= ὁ-ειν), to deceive, en-  
trap (δόλος, trick, deceit).

δόξα, opinion, credit, honor, glory.

{ δουλεύειν, to be the slave of,  
be willing.  
δοῦλος, ὁ, slave.  
δουλοῦν (= ὁ-ειν), to enslave;  
*Mid.* to subject to myself.

δράν (= ἀ-ειν), to do, act.

δρόμος, ὁ, running, race-course.

δρόμῳ θεῖν (of a charge of in-  
fantry =) to charge at double  
quick time; to rush to the  
charge (θεῖν = *currere*).

δύναμις, ἡ, power.

{ δύνασθαι (δύναμαι), *posse*. πολλὸν,  
τοσοῦτον, &c. δύνασθαι (= *multum, tantum, &c. posse*),  
to have much (so much, &c.)  
power.

{ δυνατός, possible, powerful.

δύσνοος, -ους, ill-disposed (to any  
body); disaffected (to —, or  
towards —). (δύς, *ill.* νοῦς,  
mind).

δυσόργητος, passionate (δύς, *ill.*  
ὀργή, anger).

{ δυστυχεῖν (= ἐ-ειν), to be un-  
fortunate (δύς, *ill.* τυχ, short  
root of τυχεῖν, to hit [a  
mark]).

{ δυστυχία, misfortune.

δῶρον, τό, gift.

## E.

Ἐάγοτ-, see ἄγνυμι.

ἐάν (with Subj.), if.

ἐᾶν (= ἀ-ειν), to permit.

ἐαρ, ἔαρος, τό, spring.

{ ἐγγύθεν, from near, near.

{ ἐγγύς, near.

ἐγείρειν, to awaken.

ἐγκλημα, τό, charge, accusation  
(ἐγ-καλεῖν).

{ ἐγκράτεια, self-control.

{ ἐγκρατής, -ές, continent (ἐν, in.  
κράτος, strength. κρατεῖν, to  
be strong.)

ἐγρήγορα, I am awake. Cf. 388.

ἐγχειρίζειν (ἐν, χεῖρ, hand), to  
put into the hands; (τί τινα)  
to hand over.

ἐγγελευς, -υος, ἡ, eel.

ἐγχώριος, national, native (ἐν.  
χώρα, country).

ἐγώ, I. Pdm. 41.

ἐθέλειν, to wish, be willing.

ἐθίζειν, to accustom.

ἔθνος, -ους, τό, nation.

ἔθος, -ους, τό, custom.

εἰ, if; (in a question), *whether*.

εἶδος, εἶδους, τό, form.

εἴθε (with Opt.), O that.

εἰκάζειν, to liken.

εἴκειν, to yield.

εἰκῇ, rashly, inconsiderately.

εἰκότως, *adv.*, naturally.

εἰκών, εἰκόν-ος, ἡ, statue.

εἶλον. See αἰρεῖν (=έ-ειν). VII.

εἰμί, εἶναι, to be.

εἶμι, ἰέναι, to go. Pres. = I will go.

εἶργειν (gen.), to shut out.

εἰσ-βάλλειν, (1) to throw into; (2)

*intrans.* to fall into. 317. 371.

εἴσ-εimi, εἴσ-ιέναι, to go into.

εἴτα, then, and then.—next.

εἴτε—εἵτε, sive—sive, whether—  
or.

εἴωθα, I am accustomed.—εἰ-  
έκας (gen.), far. [ζειν. \*384.

εἵκαστος, -η, -ον, each.

εκατέρωθεν, on both sides.

ἐκ-βάλλειν, to throw out. See

βάλλειν.

ἐκ-δίδωμι, -διδόναι, to put forth,

to publish (a book).

ἐκεῖνος, -η, -ο, that, he.

ἐκκλησία, ἡ, assembly (ἐκ. καλεῖν,

to call: root κλα, κλη).

ἐκ-κόπτειν, to cut out; cut off.

ἐκ-πέμπειν, to send out.

ἐκτός, without (gen.).

Ἔκτωρ, -ορος, ὁ, Hector.

ἐκών, -οῦσα, -όν, willing.

ἐλαιον, oil.

ἐλάττων, less, fewer.

ἐλαύνειν, to drive. III.

ἐλαφος, ἡ, stag.

ἐλάχιστος, least, shortest.

ἐλέγχειν, to examine, correct.

{ ἐλευθερία, ἡ, freedom, liberty.

{ ἐλεύθερος, free.

{ ἐλευθεροῦν (= ὀ-ειν), to make

{ free, liberate.

ἐλέφας, ὁ, elephant.

ἐλθεῖν (ἦλθον, Aor. of ἔρχομαι).

VII.

ἐλκύειν and ἔλκειν, to draw [Fut.

ἔλξω; Aor. ἐλκυσσα, Inf. ἐλκύ-

σαι; Aor. Pass. ἐλκυσσῆν; Perf.

Mid. or Pass. ἐλκυσμαι].

{ Ἑλλάς, -άδος, ἡ, Hellas.

{ Ἕλλην, -ηνος, ὁ, a Greek.

{ Ἑλλήσποντος, ὁ, the Helles-

{ pont.

{ ἐλπίζειν, to hope, expect.

{ ἐλπίς, -ίδος, ἡ, hope.

ἐμ-βάλλειν, to throw or fling in;

(2) (*intrans.*), to fall in or at

upon = to charge. 317. 371.

ἐμ-βιούν (ὀ-ειν), to live in or at.

ἐμβροχίζω, to catch in a noose.

ἐμ-μένειν (*lit.* to remain in); to

abide by (treaties); to observe,

or not to transgress (laws).

ἐμπεδος, firm, lasting, secure (ἐν,

in. πέδον, solid ground).

ἐμ-πλεως, π. ων, full (gen.).

ἐμποδών (ἐν, in. πούς, ποδός,

foot), *adv.* in the way of (dat.).

ὥ εἶναι τι, to be in the way of

(or a hindrance to) any thing.

ἐμ-ποιεῖν, to cause. ὥ τί τι, to

cause any thing to any body,

or in any body.

ἐμ-πόριον, the mart; (at Athens)

the custom-house (ἐν, in. πόρος,

passage.—ἐμπορος, merchant).

ἐμ-φράττειν, to block up, to bar

{ ἐμ-φύειν, to implant. [(a por)].

{ ἐμ-φυτεύειν, to implant.

{ ἐναντίος, opposite.

{ ἐναντιοῦσθαι (= ὀ-εσθαι), to

{ oppose, Dep. Pass.

ἐνδεῖα, ἡ, want (ἐν. δέω, I need).

ἐν-δείκνυμι, ἐν-δεικνύναι, to show.

ἐν-δύειν, to put on.

ἐν-εδρεύειν, to lie in wait for, plot

against (acc.—ἐν. ἔδρα, seat).

ἐνεκα, (*propter*) for the sake of;

on account of (gen.).

{ ἐνθα, there.

{ ἐνθάδε, hither.

{ ἐνθεν, whence.

ἐνθυμείσθαι (= ἐ-εσθαι), Dep.

Pass., to consider, think (ἐν.

θυμός, mind).

ἐνιαυτός, ὁ, year.

{ ἐνιοι, some.

{ ἐνιότε, sometimes.

ἐν-ίστημι, ἐν-ιστάναι, to put into.

{ ἐννατος, ninth.

{ ἐννέα, nine.



ἐνταῦθα, here, hither (also, *in eum locum*).

ἐν-τέλλειν, -εσσαι, to commission, command, enjoin.

ἐν-τίθειμι, ἐν-τιθέναι, to put in, instil.

ἐντομον, insect (ἐν, in. τεμ, root of τέμνειν, to cut).

ἐντός, within (gen.).

ἐν-τυχάνειν, to fall in with (dat.); to meet. IV.

{ ἐνυπνιάζειν (ἐν. ὕπνος), to dream:

{ ἐνύπνιον, τό, dream.

ἐξ-άγειν, to carry further out, extend.

ἐξ-αλείφειν, to wipe off, expunge.

ἐξ-αμαρῶν (= ὁ-ειν), to obscure utterly.

ἐξ-απατᾶν (= ἁ-ειν), to deceive utterly (completely).

ἐξ-εἶναι, *licere*, ἐξ-εσσι, *licet*, it is lawful, in one's power, one may.

ἐξ-εἶμι, ἐξ-ιέναι, to go out.

ἐξ-εἶπον (Aor.), ἐξ-ειπείν, to utter.

ἐξ-ετάζειν, to examine.

ἐξῆς, in order.

ἐξ-ισοῦν (= ὁ-ειν), to make equal (*ἴσος*, equal).

ἥοικα, I am like. 384.

ἐπ-άγειν, to bring on.

{ ἐπ-αινεῖν (= ἑ-ειν), to praise.

{ ἐπ-αινος, ὁ, praise.

Ἐπαμινώνδας, -ου, ὁ, Epaminondas.

ἐπάν (ἐπήν), = ἐπεὶ ἄν, c. subj., when, after.

ἐπεὶ, when, since, after : = else, otherwise.

ἐπειδάν (= ἐπειδὴ ἄν), c. subj., when, after.

ἐπειδὴ, since, because, when.

ἐπειν, to be busily engaged in; in prose only in comp. (περιέπειν, διέπειν, &c.); Aor. Act. ἔσπον not used in Att. prose; Mid. ἔπομαι, to follow [Impf. εἰπόμην; Fut. ἔφομαι; Aor. ἔσπόμην, ἐφespόμην; Inf. σπέσθαι; Imp. σποῦ, ἐπίσπου].

ἔπειτα, then.

ἐπ-έρχεσθαι, to come to. VII.

ἐπι-βοηθεῖν (= ἑ-ειν), to come to the assistance of (dat.).

ἐπι-βουλεύειν, to plot against; have a design against (dat.).

ἐπι-γράφειν, to inscribe.

ἐπι-δείκνυμι, ἐπι-δεικνύναι, to show boastfully; show off for display.

ἐπι-διώκειν, to pursue.

ἐπι-εικής, -ές, fair, equitable, reasonable.

{ ἐπιθυμῶν (= ἑ-ειν), to desire (ἐπί. θυμός, mind).

{ ἐπιθυμία, ἡ, desire.

ἐπιλανθάνεσθαι, to forget. IV.

{ ἐπιμέλεια, ἡ, care (ἐπί. μέλει, *cura est*).

{ ἐπιμέλεσθαι, -εῖσθαι, to care for (gen.).

{ ἐπιμελητής, superintendent, inspector: οἱ τοῦ ἐμπορίου ἐπιμεληταί, the custom-house officers.

ἐπίνοια, ἡ, device (ἐπί. νοῦς).

{ ἐπιорκεῖν (= ἑ-ειν), to swear falsely (ἐπί. ὄρκος, oath).

{ ἐπίορκος, ὁ, perjured.

ἐπι-πίπτειν, to fall upon. VII.

ἐπὶ ῥῥυτος 2, flowing in or to; well watered.

ἐπί-σημος, distinguished, famous.

ἐπι-σκοπεῖν (= ἑ-ειν), to look upon.

{ ἐπ-ίστασθαι, to know how; to understand.

{ ἐπιστήμη, ἡ, knowledge.

{ ἐπιστήμων 2 (gen.), acquainted with.

ἐπιστολή, ἡ, epistle (ἐπί. στέλλειν, to send).

ἐπι-τάττειν, to entrust to.

ἐπι-τελεῖν (= ἑ-ειν), to accomplish.

ἐπι-τίθειμι, ἐπι-τιθέναι, to put upon.

ἐπι-τρέπειν, (1) to entrust to; (2) to permit, to give up to.

{ ἐπιχειρεῖν (= ἐ-εἰν), c. dat., to put the hand to something (ἐπί, χεῖρ, hand).  
ἐπιχειρήμα (ἐπιχειρήματ-ος), τό, attempt.

ἐπομαι. Comp. ἔπω.

ἐπ-όμνυμι, to swear by. IX.

ἔπος, -ους, τό, word: pl. epic poetry.

ἐπώζειν (ἐπί, on. ὠόν, egg), to sit; to be sitting.

ἐρᾶν (= ἀ-εἰν), to love.

{ ἐργάζεσθαι, to work, perform.

{ ἐργαστήριον, τό, workshop.

{ ἐργάτης, laborer, cultivator.

{ ἔργον, τό, work, action.

ἐρείδειν, to prop; to lean against.

ἔρεσθαι. I.

{ ἐρίζειν, to contend with.

{ ἔρις, -ιδος, ἡ, contention.

ἔρμαιον, a windfall, a godsend: a lucky discovery (supposed to be sent by Hermes).

{ ἐρμηνεύς, interpreter.

{ Ἑρμῆς, -οῦ, ὁ, Hermes, Mercury.

ἐρρωμένος, strong.

ἔρυμα, -ατος, τό, defence.

ἔρχεσθαι, to go, come. VII.

ἔρως, -ωτος, ὁ, love.

ἐρωτᾶν (= ἀ-εἰν), to ask.

ἐσήγησις, ἡ, introduction (ἐς, ἡγεῖσθαι, to lead).

ἐσθῆς, -ῆτος, ἡ, dress.

ἐσθίειν, to eat.

ἐσθλός, noble, good.

ἔσπλους (= ἔσπλοος), ὁ, the entrance to a harbor (ἐς, πλεῖν, navigare).

ἔστε, until.

ἔσχατος, last, extreme.

ἕτερος, the other; alter.

ἔτι, besides, moreover, still.

ἔτος, -ους, τό, year.

εὖ, well. εὖ πράττειν, to be doing well; to be prosperous. εὖ ποιεῖν, to confer benefits on (benefacere, prodesse).

Εὐβοία, ἡ, Eubœa.

εὐ-γενής, of high birth.

{ εὐδαιμονεῖν (= ἐ-εἰν), to be fortunate (εὖ, δαίμων, deity).

{ εὐδαιμονία, ἡ, happiness.

{ εὐδαιμονίζειν, to account happy.

{ εὐδαιμόνως, fortunately.

{ εὐδαίμων, -ονος, fortunate, happy.

εὐδοκμεῖν (= ἐ-εἰν), to be celebrated, honored, popular (εὖ, δοκ-, root of δοκεῖν, videri).

{ εὐεργεσία, ἡ, beneficence.

{ εὐεργετεῖν (= ἐ-εἰν), to benefit, confer benefits on (εὖ, ἔργον, work).

εὐήθης, simple, foolish (εὖ, well, ἥθης, character).

εὐθὺς, adv., immediately.

εὖκλεια, ἡ, fame, good report.

εὐ-λαβεῖσθαι (= ἐ-εσθαι), Dep. Pass., to be cautious, to be ware of;—to reverence (εὖ, well, λαβ, short root of λαμβάνειν, to take).

εὐμενῶς, in a friendly way; kindly.

εὖνοος, εὖνους 2, well-disposed; kind; kindly-disposed (to a person). (εὖ, well, νοῦς).

εὐπετῶς, adv., easily (εὖ, well, πετ-, root of πίπτειν = πιπέτ-ειν, to fall).

Εὐριπίδης, -ους, ὁ, Euripides.

εὐρίσκειν, to find. v.

εὐρύς, -εία, -ύ, broad.

{ εὐσεβεῖν (= ἐ-εἰν), to reverence (εὖ, σέβειν, venerari).

{ εὐσεβής, -ές, pious.

{ εὐτυχεῖν (= ἐ-εἰν), to be fortunate or prosperous.

{ εὐτυχής, -ές, fortunate (εὖ, well, τύχη, fortune).

{ εὐτυχία, ἡ, good fortune.

{ εὐχ-εσθαι, to pray.

{ εὐχή, ἡ, prayer, request.

εὐψυχία, spirit, courage (εὖ, well, ψυχή, spirit).

ἐφόδιον, τό, travelling money. (ἐπί, for. ὁδός, road).

ἔχειν, to have ; c. inf., to be able.

ἔχω has root ἐχ-; the rough breathing is changed into the smooth, whilst the χ remains ; but *returns*, when it disappears : hence fut. ἔξ-ω (with *aspirate*). οὕτως ἔχειν (= *ita se habere*), to be so affected or disposed ; εὖ or καλῶς ἔχειν (= *bene se habere*), to be well ; to be well off : for any thing, τινός. VII.

ἔχθρος, hostile : used *substantively*, = an enemy.

ἕως, as long as ; until.

ἕως, -ω, ἡ, dawn, morning.

## Z.

Ζῆν (= ἀ-ειν), to live. 346.

ζήλοῦν (= ὀ-ειν), to emulate ; to pursue emulously (ζῆλος, emulation).

{ ζημία, ἡ (*damnum*), hurt, loss, injury, calamity.

{ ζημιοῦν (= ὀ-ειν), to punish.

ζητεῖν (= ἐ-ειν), to seek.

{ ζωή, ἡ, life.

{ ζῶον, τό, animal.

{ ζωοτόκος, viviparous (τεκ, τοκ, short roots of τίκτειν, to give birth to).

{ ζῶός, alive.

## H.

ἦ (in questions), cf. K. 344. 5.

ἢ, or, than ; ἢ—ἢ, aut—aut.

ἦβη, ἡ, youth.

{ ἡγεῖσθαι (= ἐ-εσθαι), to lead, to think.

{ ἡγεμών, ὄνος, ὁ, ἡ, leader.

{ ἡδεσθαι, to rejoice.

{ ἡδέως, *adv.* pleasantly, gladly.

{ ἡδονή, ἡ, pleasure.

{ ἡδύς, -εῖα, -ύ, sweet, pleasant.

ἦδη, already, at once ; before now.

ἦθος, -ους, τό, habit, character, disposition.

ἡκιστα, least of all.

ἦκω, I am come ; ἦξω, will come.

ἡλισιότης, (-τητος), ἡ, silliness.

{ ἡλικία, ἡ, age.

{ ἡλίκος, as great as.

ἥλιος, ὁ, sun.

{ ἡμέρα, ἡ, day.

{ ἡμεροδρόμος, ὁ, courier (δραμ, root used to supply the tenses of τρέχω, curro).

ἡμερότης, ἡμερότης, ἡ, tameness.

ἦν, c. subj., if. (= εἰν.)

ἡνίκα, when.

Ἥρα, ἡ, Hera or Juno.

Ἡρακλῆς, -έους, ὁ, Hercules (201).

ἥρως, -ως, ὁ, hero.

ἥσθαι, to sit. Pdm. 71.

ἥσσον (later Att. ἥπτον), less.

{ ἡσυχάζειν, to be quiet, still.

{ ἡσυχία, quietness, &c. ἡσυχίαν ἔχειν or ἄγειν, to remain quiet, to keep quiet.

{ ἡσυχος 2, quiet.

{ ἡττα, ἡ, defeat.

{ ἡττᾶσθαι (= ἀ-εσθαι), to be defeated ; to be inferior to (gen.).

## Θ.

Θάλασσα, θάλαττα, ἡ, sea.

θάλλειν, to bloom.

θάνατος, ὁ, death.

θάπτειν, to bury.

{ θαρράλως, *adv.*, boldly.

{ θαρρεῖν (= ἐ-ειν), to be of good courage ; θ. τι, to have confidence in ; θ. τινα, not to be afraid of a person ; θ. τι, to endure (not to fear) something.

{ θαρρούντως, confidently.

θᾶπτον, more quickly (neut. of compar. adj.). 391.

θαυμάζειν, to wonder, wonder at, admire, be surprised at. θ.

τινά or τι = to admire : τινός, to be surprised or wonder at (mostly with blame).



Θεά, ἡ, goddess.

θεᾶσθαι (= ἀ-εσθαι), Dep. Mid., to behold.

θεῖν (= ἐ-εῖν), to run.

{ θεῖον, τό, deity.

{ θεῖος, godlike, divine.

θέλγειν, to charm, soothe.

θεμέλιον, τό, foundation (θε, short root of τίθημι).

Θεμιστοκλῆς, -έους, ὁ, Themistocles (201).

Θεός, ὁ, God.

{ θεραπεία, ἡ, care.

{ θεραπεύειν, to honor, pay court to.

{ θερίζειν, to reap.

{ θέρος, -ους, τό, summer.

Θεσσαλός, Thessalian.

Θῆβαι, αἱ, Thebes.

θήγ-ειν, to whet, to sharpen.

θηλυς, -εια, -υ, female.

{ θῆρ, -ός, ὁ, wild beast.

{ θῆρα, chase, hunting. θήραν ποιεῖσθαι, to hunt.

{ θηρεύειν, to hunt.

{ θηρίον, (any) wild beast: also, τὰ θηρία = game, any beast that is hunted.

{ θηριώδης (θηρίον. εἶδος), brutish.

θής, θητ-ός, ὁ, paid laborer.

θησαυρός, ὁ, treasure.

Θησεύς, -έως, ὁ, Theseus.

θητός, mortal (θνα, root of θνήσκειν).

θρίξ, τριχός, ἡ, hair.

θυγάτηρ, -τρος, ἡ, daughter. 183.

{ θύειν, to sacrifice.

{ θῦμα (θυματ-ος), τό, sacrifice, offering.

θυμός, ὁ, mind.

θύρα, ἡ, door.

θύρσος, ὁ, a thyrsus.

θυσία, ἡ, sacrifice (θύειν).

## I.

{ ἰᾶσθαι (= ἀ-εσθαι), Dep. Mid., to heal, cure.

{ ἱατρός, ὁ, physician.

ἰδέα, ἡ, appearance.

{ ἰδία, privately; in one's private character or life.

{ ἴδιος, one's own.

ἰδρύειν, to build.

ἰδρώς, -ῶτος, ὁ, sweat.

{ ἱέρεια, ἡ, priestess.

{ ἱερεύς, -έως, ὁ, priest.

{ ἱερόν, τό, victim, temple.

{ ἱερός, sacred to (gen.).

ἵημι, ἰέναι, to send forth; to emit; to utter. Pdm. 67.

{ ἱκανός, sufficient, able.

{ ἱκανῶς, sufficiently, adequately.

{ ἱκέτης, -ου, ὁ, suppliant.

{ ἱκνεῖσθαι (= ἐ-εσθαι). See ἀφικνεῖσθαι.

ἱκτίνος, ὁ, kite.

ἱλεως, -ων, merciful, propitious.

ἱμάτιον, τό, garment; especially the outer garment, *pallium*.

ἵνα, (1) where; (2) in order that; that.

{ ἵππεύς, -έως, ὁ, horseman, horse-soldier.

{ ἵππος, ὁ, horse; ἡ, cavalry.

ἴσος, equal.

ἵστημι, ἱστάναι, to place. For the meaning cf. 396.

{ ἰσχύειν, to be strong, to avail.

{ ἰσχυρός, strong.

{ ἰσχυρῶς, severely.

ἰχθύς, -ύος, ὁ, fish.

ἵχνος, -ους, τό, track, trace.

## K.

καθαίρειν, to purify.

καθ-έξ-εσθαι, to sit down. Fut.

καθεδοῦμαι.

καθ-εὔδειν, to sleep.

καθ-ῆσθαι, to sit down. Pdm. 71.

καθ-ίστημι, -ιστάναι, to establish.  
καί, and, even : καί—καί, both—  
and (et—et).

καινός, new.

καιρός, the right time, season :  
εἰς καιρόν, at the right time ;  
opportunately.

{ κακία, ἡ, vice, flaw.

κακίζειν, to worst (κακός, bad).

κάκιον, worse (as adv.) : neut.

adj. from κακίων, comp. of  
κακός.

κακός, bad, wicked, cowardly.

κακότης, ἡ, wickedness.

κακουργεῖν (= ἐ-εἰν), acc., to do  
evil to ; to harm ; to ravage.

κακοῦργος, ὁ, evil-doer.

κακοῦν (= ὀ-εἰν), to treat ill,  
hurt ; to injure or ravage (a  
country).

κακῶς, adv., badly, ill.

καλεῖν (= ἐ-εἰν), to call, name.

Καλλίας, -ον, ὁ, Callias.

{ κάλλος, -ους, τό, beauty.

καλοκάγαθία, ἡ, rectitude, hono-  
rableness (καλοκάγαθος =  
καλὸς καὶ ἀγαθός).

καλός, beautiful, honorable, good.

καλῶς, adv., well, honorably.

καλύπτ-ειν, to cover, hide, &c.

κάμηλος, ὁ, ἡ, camel.

κάμνειν (= laborare), to toil ; to  
be suffering or ill. III.

κᾶν, even if = καὶ ἐάν.

καρδιά, ἡ, heart.

καρπός, ὁ, fruit ; wrist.

κάρτα, very.

καρτερία, ἡ, endurance ; patience.

Καρχηδών, -όνος, ἡ, Carthage.

κατα-γελᾶν (= ἀ-εἰν), to laugh at  
(gen.).

κατα-δύειν, to go down.

κατα-κλαίειν, to bewail.

κατα-κλείειν, to shut.

κατα-κρύπτειν, to hide.

κατα-λείπειν, to leave behind.

κατα-λύειν, to loosen, dissolve, de-  
stroy.

κατα-μεθύσκ-ειν, to make drunk  
Fut. -μεθύσω.

κατα-μένειν, to remain behind (in  
a country).

κατα-νοεῖν (= ἐ-εἰν), to perceive,  
to discover.

κατα-πηδᾶν (= ἀ-εἰν), to leap  
down.

κατα-πλήττειν, to astonish.

κατα-σκάπτειν, to dig down.

κατα-σκευάζειν, to prepare.

κατα-στρέφ-εσθαι, to overthrow  
(for oneself) ; to subdue, to  
conquer.

κατα-τείνειν, to stretch tight.

κατα-τίζημι, -τιζέμαι, to lay down.

κατα-φλέγειν, to burn up.

κατα-φροεῖν (= ἐ-εἰν), to despise  
(gen.).

κατα-φύγή, ἡ, refuge.

κατ-έχειν, to restrain.

{ κατηγορεῖν (= ἐ-εἰν), to ac-  
cuse.

{ κατήγορος, ὁ, accuser (κατά.  
ἀγορά, assembly, market-  
place).

κάτω, below.

κείμει, κεῖσθαι, to lie down ; (of  
a law) κεῖσθαι = to be enacted.  
Pdm. 71.

κελεύειν, to order, bid.

{ κενοδοξία, vain-glory ; vanity  
(κενός, empty. δόξα, opinion,  
glory).

{ κενός, empty, groundless, vain.

κέντρον, τό, prick, sting.

κεράννυμι, κεραννύναι, to mix.

κέρας, τό, horn. Pdm. 20.

{ κερδαίνειν, to gain ; [Perf. κε-  
κέρδακα.]

{ κέρδος, -ους, τό, gain.

κεφαλή, ἡ, head.

κήδεσθαι, to care for (gen.).

κήπος, ὁ, garden.

κηρός, ὁ, wax.

{ κήρυξ, -ῦκος, ὁ, herald.

{ κηρύττειν, to proclaim (by a  
herald).

{ κινδυνεύειν, to be in danger ; to  
incur or brave danger.

{ κίνδυνος, ó, danger.

κισσός, κιττός, ó, ivy.

κλαίειν, to weep.

{ κλείειν, to shut (Perf. pass. κέ-  
κλεισμαι and κέκλειμαι).

{ κλείζρον, bolt, bar.

κλέπτειν, to steal (Fut. κλέψω  
and κλέψομαι ; κέκλοφα. Aor.  
2. Pass. ἐκλάπην).

κλίνειν, to bend.

κοῖλος, hollow.

{ κοινός, common : τὸ κοινόν,  
commonwealth.

{ κοινωνία, ἡ, communion, parti-  
cipation (τινός).

κόκκος, ον (granum), the seed (of  
a pomegranate, &c.).

κόκκυξ, κόκκυγ-ος, ó, cuckoo.

κολάζειν, to chastise, punish.

{ κολακεύειν, w. acc., to flatter.

{ κόλαξ, κόλακ-ος, ó, flatterer.

κόλπος, ó, bosom.

κομίζειν, to bring.

κοπτειν, to cut.

κόραξ, κόρακ-ος, ó, crow or raven.

κόρη, damsel.

Κορίνθιος, ó, Corinthian.

κοσμεῖν (= ἐ-ειν), to adorn, to  
order or arrange (harmonious-  
ly).

κοῦφος, light.

κράζειν, to cry out [Fut. κεκρά-  
ζομαι], κέκρᾱγα.

κράνος, -ους, τό, helmet.

{ κρατεῖν (= ἐ-ειν), gen., to have  
power over ; to prevail, con-  
quer.

{ κράτος, -ους, τό, strength.

κρέας, τό, flesh.

κρείσσω or (later) κρείττω, more  
powerful, better. Note 13.

{ κρίνειν, to judge.

{ κριτής, -ου, ó, judge.

Κροῖσος, ó, Cræsus.

κρόταφος, ó, temple.

κρύπτειν, to conceal, hide.

κτᾶσθαι (= ἀ-εσθαι), to acquire ;  
κέκτημαι = possideo.

κτείνειν, to kill ; usually ἀπο-  
κτείνειν.

κτεῖς, κτενός, ó, comb.

κτῆμα, -ατος, τό (κτᾶσθαι), pos-  
session.

κτίζειν, to found.

{ κυβευτής, -ου, dicer, gambler.

{ κύβος, ó, a die, cube.

κύκλος, circle.

κύπελλον, τό, goblet.

κυριεύειν, to be master of (gen.).

Κυρίνος, Quirinus.

κύριος, having authority. κύριός  
εἰμι ποιεῖν τι, I have a right to  
do it.

κυρίττειν, to butt.

Κῦρος, ó, Cyrus.

κύων, κυνός, ó, ἡ, dog. Note 9.

κωλύειν, to hinder.

κωφός, dumb.

#### Δ.

Δαγώς, -ώ, ó, hare.

Δακεδαμόνιος, ó, Lacedæmonian.

λακτίζειν (fut. ἴσω), to kick (at).

{ λαλεῖν (= ἐ-ειν), to talk.

{ λάλος 2, talkative.

λαμβάνειν, to take, receive. IV.

{ λαμπρός, brilliant, bright.

{ λαμπρύνειν, to brighten ; Mid.,  
to brighten (something of my  
own).

λανθάνειν, to be concealed from.  
IV.

λάρναξ, λάρνακ-ος, ἡ, chest, coffin.

λέαινα, ἡ, lioness.

λέγειν, (1) to say, tell,—call. (2)  
to collect.—Aor. Pass. ἐλέχθην  
and ἐλέγην : also to read (what  
is written) out to another.

λειμών, λειμών-ος, ó, meadow.

λείπειν, to leave ; leave behind  
[Aor. ἔλιπον : Perf. λέλοιπα].

λέων, λέοντ-ος, ó, lion.

λεώς, ó, people. Att. decl.



λήθη, obliviousness, forgetfulness.

{ ληρεῖν (= ἐ-εἰν), to talk non-sense.  
{ λῆρος, (mere) talk, (mere) non-sense ; after which πρὸς = to, i. e. in comparison of.

ληστής, -οῦ, ὁ, robber.

λίαν, very.

λίθος, ὁ, stone.

λίμνη, ἡ, marsh, lake.

λιμός, ὁ, hunger.

λόγος, ὁ, word, speech, reason.

λοιδορεῖν (= ἐ-εἰν), to scold, rail at (Mid. c. dat.).

λοιμός, ὁ, plague, pestilence.

λοιπός (λείπ-ειν), remaining.

λού-ειν, to wash ; Mid., to wash (myself or some one belonging to me).

λουτρόν, bath.

λόφος, ὁ, crest.

λυγρός, sad.

λύειν, to loose, dissolve ; repeal (a law) ; break (a truce) ; dismiss (an assembly).

λύκος, ὁ, wolf.

Λυκοῦργος, ὁ, Lycurgus.

λυμαίνεσθαι (acc.), to abuse, maltreat.

{ λῦπεῖν (= ἐ-εἰν), to distress.

{ λύπη, ἡ, sorrow, grief.

λυσitteλεῖν (= ἐ-εἰν), dat., to be useful (λύειν, to solve. τέλος, end, object).

λωποδύτης, ου, cutpurse, footpad (properly a filcher of clothes.

λῶπος, or -η, robe, mantle. δύ-ειν, to get into).

λῶων, better. Note 13.

### M.

{ Μάθημα, τό, thing learnt, lesson (μαθ-, short root of μαρτάνειν, discere).

{ μαθητής, ου, ὁ, a disciple, pupil.

μάκαρ, -αρος, happy.

{ Μακεδονία, ἡ, Macedonia.

{ Μακεδονικός, Macedonian.

{ Μακεδών, -όνος, ὁ, a Macedonian.

μακρός, long.

μαλακός, soft.

{ μάλιστα, most, especially.

{ μάλλον, more, rather (potius).

μανθάνειν, to learn. IV.

μανία, ἡ, madness.

μάντις, -εως, ὁ, prophet.

{ μαρτυρεῖν (= ἐ-εἰν), μαρτύρεσθαι, to bear testimony.

{ μάρτυς, -τυρός, ὁ, witness.

{ μάχαιρα, hunting-knife ; cutlass (short sword).

{ μάχεσθαι, to fight. Fut. μα-

{ χούμαι (= μαχέσομαι). Aor. ἐμαχεσάμην. Perf. μεμάχημαι.

{ μάχη, ἡ, battle.

{ μέγας, -άλη, -α, great.

{ μέγεθος, -ους, τό, greatness ; magnitude.

{ μέγιστος, sup. of μέγας, great.

μέθη, ἡ, drunkenness.

μεθ-ίημι, μεθ-ιέναι, to let go.

μεθύειν, to be drunk.

μείζων, comp. of μέγας, great.

Note 13.

μειράκιον, τό, boy, lad (of about fourteen).

μέλας, -αινα, -αν, black.

μέλει, it concerns ; cura est (dat. of pers., gen. of thing).

{ μέλι, -ιτος, τό, honey.

{ μέλιττα, ἡ, a bee.

μέλλειν, to be about (or, be going) to.

μέλος, -ους, τό, limb ; song.

μέμψεσθαι, c. acc. to blame ; c. dat. to reproach.

μέν—δέ (indeed),—but.

μένειν, to remain ; c. acc. to await ; wait for.

{ μερίζειν, to divide.

{ μέριμνα, ἡ, care.

{ μέρος, -ους, τό, part.

{ μεσημβρία, ἡ, mid-day (μέσος, middle. ἡμέρα, day).  
 { μέσος, middle.  
 μεστός, full (gen.).  
 { μεταβάλλειν, to change.  
 { μεταβολή, ἡ, change.  
 μεταδίδωμι, -διδόναι, to give a share of (gen.).  
 μεταξύ, between (gen.).  
 μεταπέμπεσθαι, to send for.  
 μετατίθημι, -τιθέναι, to change; transpose.  
 μετέχειν, to share in, take part in (gen.).  
 μετοικος, ὁ, resident-foreigner.  
 { μετρεῖν (= εἶναι), to measure.  
 { μετρίως, adv., moderately.  
 { μέτρον, τό, measure.  
 μέχρι, until; *as prep.* up to.  
 μή, not. On μή, μή οὐ, after expressions of fear, cf. K. 318. 7.  
 μηδαμοῦ, nowhere; μ. εἶναι, to be of no value.  
 μηδαμῶς (nequaquam), by no means.  
 Μήδεια, ἡ, Medea.  
 μηδεὶς, -εμία, -έν, no (one), nobody.  
 μηδέποτε, never.  
 μῆν, -νός, ὁ, month.  
 μήποτε, never.  
 μήπω, not yet.  
 μηρός, thigh.  
 μήτε—μήτε, neither—nor.  
 μήτηρ, -τρος, ἡ, mother. 183.  
 { μηχανᾶσθαι (= ἀ-εσθαι), Dep.  
 { Mid., to contrive, devise.  
 { μηχανή, contrivance.  
 { μαινεῖν, to pollute.  
 { μῦᾱρός, unclean, impure, abominable (of persons).  
 μικρός, small; μικρῶ (by) a little:  
 μικροῦ, within a little; almost.  
 { μιμεῖσθαι (= ἐ-εσθαι), to imitate.  
 { μιμητής, οὗ, ὁ, imitator.  
 Μίνως, -ω, ὁ, Minos.  
 μισεῖν (= ἐ-εἰν), to hate.

{ μισθός, ὁ, reward; pay.  
 { μισθωτός (mercenary), hireling; a mercenary.  
 μνᾶ, ᾰς, ἡ, mina.  
 μνημεῖον, monument.  
 { μνήμων, -ονος, of retentive memory.  
 μοῖρα, ἡ, fate; share.  
 μόλις, with difficulty.  
 { μοναρχία, ἡ, monarchy (μόνος, only. ἀρχή, government).  
 { μόνον, only.  
 {μόνος, alone.  
 μέρος, part, portion.  
 { Μοῦσα, ἡ, a Muse.  
 { μουσική, ἡ, music (sc. τέχνη).  
 μυελός, ὁ, marrow.  
 μῦθος, ὁ, tale, legend.  
 μυκτήρ, μυκτήρ-ος, ὁ, nostril, trunk (of elephant).  
 μυρίος, innumerable.  
 μωρός, foolish, a fool.

## N.

{ Ναυμαχία, ἡ, sea-fight (μάχη, battle).  
 { ναῦς, ἡ, ship.  
 { ναύτης, ου, sailor.  
 { ναυτικός, nautical: ναυτικόν, a fleet; a navy.  
 νεανίας, -ου, ὁ, a youth.  
 { νέμειν, to divide, distribute, or allot [Fut. νεμῶ and νεμήσω: Aor. ἔνεμα: Perf. νενέμηκα: Aor. Pass. ἐνεμήσην and -έσην].  
 { νέμεσις, εως, ἡ, just-resentment; hence, avenging-fate.  
 { νέος, young.  
 { νεοττεύειν (or νεοσσεύειν), to hatch its young; to breed. (We may translate it *to build its nest*, since *we* should rather refer to that preparatory act.)  
 νεόττιον, young bird (pl. young ones).

νεώς, -ώ, ὁ, temple.  
 νή, yes, by — (in swearing).  
 νήσος, ἡ, island.  
 { νικᾶν (= ἀ-ειν), to conquer.  
 { νικῇ, ἡ, victory.  
 νίφει, it snows.  
 νόησις, -εως, ἡ, intellectual faculty, intellect (νοεῖν, to perceive).  
 { νομίζειν, to think.  
 { νόμισμα, τό, coin, money.  
 { νομοθετεῖν (= ἐ-ειν), to legislate; to make laws.  
 { νομοθέτης, ου, ὁ, lawgiver (νόμος, law. Θε-, original root of τιθέναι, *ponere*).  
 { νόμος, ὁ, law.  
 νόος = νοῦς, ὁ, reason; intelligence; mind: ἐν νῷ ἔχειν (*in animo habere*), to purpose, intend.  
 { νοσεῖν (= ἐ-ειν), to be sick.  
 { νόσος, ἡ, disease.  
 νύκτωρ (adv.), by night.  
 νῦν, νυνί, now.  
 νύξ, νυκτ-ός, ἡ, night.

## Ξ.

Ξένος, ὁ, stranger, guest, host.  
 Ξενοφῶν, -ῶντος, ὁ, Xenophon.  
 ξίφος, -ους, τό, sword.

## Ο.

ὀβολός, οὔ, ὁ, an obolus (a small coin).  
 ὅδε, ἡδε, τόδε, this.  
 ὁδός, ἡ, way, road.  
 ὁδούς, ὁδόντ-ος, ὁ, tooth.  
 ὀδύρεσθαι, to mourn.  
 ὀθεῖν, whence.  
 οἶ, whither.  
 οἶδα (= νοῖ), I know. Pdm.  
 70.  
 οἶεσθαι, to think.

{ οἰκεῖν (= ἐ-ειν), to dwell.  
 οἰκείος, belonging to; own; intimate.  
 οἰκέτης, -ου, ὁ, domestic; servant.  
 οἰκησις, -εως, ἡ, dwelling.  
 οἰκία, ἡ, house; family.  
 οἰκίδιον, small house, house.  
 οἰκίζειν, to colonize.  
 οἰκοδομεῖν (= ἐ-ειν), to build (a house). (δέμειν, to build).  
 οἶκος, ὁ, house.  
 οἰκτεῖρειν, w. acc., to pity.  
 οἶμαι, I think. It is used instead of the longer form οἴομαι: principally when inserted parenthetically; = *opinor, credo*. See οἶεσθαι.  
 οἶνος, ὁ, wine.  
 ὄϊς, ὄϊος, ὁ, ἡ, sheep.  
 οἴχεσθαι, to depart: οἴχομαι = *abii*.  
 { ὀλιγαρχία, oligarchy (ἀρχή, government).  
 { ὀλίγος, little. ὀλίγοι, few.  
 ὀλλυμι, ὀλλύναι, to destroy. IX.  
 ὅλος, whole, complete, perfect.  
 ὀλοφύρεσθαι, to pity.  
 ὅλως (*omnino*), at all; altogether — in general.  
 Ὅμηρος, ὁ, Homer.  
 { ὁμίλειν (= ἐ-ειν), c. dat., to associate with.  
 { ὁμιλία, ἡ, intercourse with.  
 ὀμνύειν, to swear. See ὀμνυμι, IX.  
 ὁμοίως, in like manner.  
 { ὁμολογεῖν (= ἐ-ειν), to agree with, admit (ὁμός [poet.], same. λέγειν. λόγος).  
 { ὁμολογία, confession, concession.  
 ὁμόνοια (ὁμός. νοῦς), concord, unity.  
 { ὀνειδίζειν, Fut. -σω, to reproach (τί τινι).  
 { ὀνειδος, -ους, τό, reproach,



Ονήτωρ, Onētor, prop. name.

ὀνίνημι, ὀνινάναι, to benefit.

{ ὄνομα, -ατος, τό, name.

{ ὀνομάζειν, to name.

ὄνος, ὄ, ἡ, ass.

ὄντως, really (ὄντ-, root of ὦν, being).

ὄνυξ, ὄνυκ-ος, ὄ, claw, talon.

{ ὀξύρροπος (ὀξύς. ῥέπειν, *ver-*  
*gere*), quick.

{ ὀξύς, -εῖα, -ύ, sharp, sour; quick,  
hasty.

ὄπη, whither, where.

ὀπίσω, back.

ὀπλή, hoof.

{ ὀπλίτης, -ου, ὄ, heavy-armed  
soldier, hoplite.

{ ὄπλον, τό, weapon.

ὄποι, whither.

ὀποίος, *qualis*, of what sort.

{ ὅποσονοῦν, how great soever,  
how long soever. [Since it  
means of *what magnitude*  
soever, it may sometimes  
mean *however short*.]

{ ὀπόσος, *quantus*, as great as.

ὀπότε, c. subj., when.

ὀπότε, when, since.

ὄπου, where.

ὄπως, how, that.

ὄραν (= ἄ-ειν), to see, look.

{ ὀργή, ἡ, anger.

{ ὀργίζεσθαι, Dep. Pass., to be  
angry (dat.).

ὄρεξις, -εως, ἡ, a longing after; a  
yearning for (ὀρέγεσθαι, to seek  
for; to desire).

Ὀρέστης, ου, ὄ, Orestes.

{ ὀρθός, straight, right.

{ ὀρθοῦν (= ὀ-ειν), to make  
straight.

ὀρίζειν, to fix, limit, define.

ὄρκος, ὄ, oath.

ὀρμᾶν (= ἄ-ειν), to rush.

{ ὀρνιθο-θήρας, -α, ὄ, bird-catcher  
(θηρᾶν, to chase).

{ ὄρνις, -ίς, ὄ, ἡ, bird.

ὄρος, -ους, τό, mountain.

{ ὄρυγ-μα, τό, pit (*fovea*).

{ ὀρύττειν, to dig [Fut. ὀρύξω :  
Perf. ὀρώρυχα (with Att. re-  
dupl.) : Perf. Mid. or Pass.  
ὀρώρυγμα].

ὅσιος, holy.

ὅσος, as great as, as much as ;  
after demonstratives, as.

ὀστέον, -οῦν, τό, bone. [who.

ὅστις, ἥτις, ὁ τι, or ὅ, τι, whoever,

ὄσφρησις, -εως, ἡ, (sense of) smell  
(ὄσφρε, shorter root of ὄσφραι-  
νεσθαι, to smell).

ὅταν, c. subj., when (= ὅτε ἄν).

ὅτε, when.

ὅτι, that, because.

οὐ, not.

οὐ, where.

οὐδαμῇ, nowhere.

οὐδέ, not even (*ne—quidem*).

οὐδεὶς, -εμία, -έν, no (one).

οὐδέποτε, never.

οὐκ, not.

οὐκέτι, no longer.

οὖν, therefore, then.

οὐποτε, οὐδέποτε, never.

οὐπω, never yet.

οὐρά, ἡ, tail.

οὐρανός, heaven.

οὖς, ὠτός, τό, ear.

οὐσία, possession (οὖσ-, root of  
fem. participle of εἶναι).

οὔτε—οὔτε, neither—nor.

οὕτω(s), thus, so.

οὐχ, not.

ὀφείλειν, to owe.

ὀφθαλμός, ὄ, eye.

ὀφλισκάνειν, to owe. ὀφλισκάνειν  
μωρίαν = to incur the imputa-  
tion of folly. ὀφλήσω. ὠφληκα.  
—ὠφλον.

ὄχλος, ὄ, a crowd, mob; the com-  
mon people (*plebs*).

ὀχυροῦν (= ὀ-ειν), to make-fast,  
bar, &c.

ὀψέ, late.

ὄψις, -εως, ἡ, (power of) sight,  
visage.

## II.

Πάγκακος, thoroughly bad (*πᾶς*. *κακός*).

πάγος, ὁ, hill.

{ παιάν, -ᾶνος, ὁ, war-song.

{ παιανίζ-ειν, to sing the Pæan.

{ παιδεύειν, to educate, train, instruct (*παιδ*, root of *παῖς*, boy).

{ παιδίον, τό, little child.

{ παιδονόμος, ον, ὁ, the inspector of the boys (a magistrate at Sparta.—νόμος, law).

παίειν, to strike.

{ παίζ-ειν, to play.

{ παῖς, -δός, ὁ, ἡ, child, boy.

{ πάλαι, formerly, long ago. οἱ πάλαι, the ancients.

{ παλαιός, ancient. οἱ π., the men of old.

πάλιν, again.

Παλλάδιον, Palladium.

πάμπολυ, very much indeed (*πᾶς*. *πολύς*).

παντάπασι(ν), wholly, quite.

πανταχοῦ, πανταχῇ, every where, in all respects.

παντελῶς, perfectly (*πᾶς*, *omnis*. *τέλος*, *finis*).

παντοδαπός, of every kind.

πάντως, wholly.

πάνυ, altogether, quite, very.

παρα-βαίνειν, to transgress.

παρα-αγγέλλειν, to order.

παρα-αινέειν (= ἐ-ειν), *dat.*, to advise, to exhort.

παρα-καλεῖν (= ἐ-ειν), to call to; to exhort.

παρά-νομος 2, contrary to law.

παρα-πλήσιος, like.

παρα-σκευάζειν, to prepare; *Mid.* provide any thing (for myself).

παρα-τίθημι, -τιθέναι, to place beside, provide; to place on the table (*apponere*).

πάρδαλις, -εως, ἡ, pard, panther.

πάρ-ειμι, *Inf.* *παρ-εῖναι*, to be present : *πάρεστι(ν)*, it is lawful; in one's power.

πάρ-ειμι, *Inf.* *παρ-ιέναι*, to go by, near.

παρ-έρχεσθαι, to go by. VII.

παρ-έχειν, to offer, grant.

παρ-ίημι, -ιέναι, to let pass, neglect.

παρ-ίστημι, -ιστάναι, to place beside.

παρ-οξύνειν, to encourage, incite (*ὀξύς*, *acer*).

{ παρῤῥησία, ἡ, frankness; boldness of speech (*παρά. ρε*, root of the obsol. present *ρέω*, *dico*; whence *εἰ-ρη-κα. ῥη-ζεῖς*, &c.).

{ παρῤῥησιάξ-εσθαι, to use frankness or boldness of speech.

παρών = *præsens*. *Partcp.* of *παρεῖναι*.

*πᾶς*, *πᾶσα*, *πᾶν*, in sing. (1) *without article*: every; all manner of: hence sometimes all imaginable; extreme. (2) *with article*: *πᾶς ὁ* — = the whole: sometimes *ὁ πᾶς* —. *In plur.* πάντες (οἱ) —, all. οἱ πάντες, in all.

πάσχειν, to suffer. VII.

{ πατήρ, -τρός, ὁ, father. 183.

{ πατρίς, -ίδος, ἡ, (native) country.

παύειν, to cause to cease, stop, put an end to; *Mid.* to cease [*Aor. Pass.* ἐπαύσθην; *Perf.* *Mid. or Pass.* πέπαυμαι, to cease; *Third Fut.* πεπαύσομαι, will cease].

πεδίον, τό, a plain.

πεζός (*pedes*), foot-soldier.

{ πείθειν, to persuade; πείθομαι, I am persuaded, I obey (*dat.*)

{ [Aor. ἐπείσθην, I obeyed].

{ πειθώ, -οὺς, ἡ, persuasiveness, persuasion, obedience.

πεινῆν (= ἄ-ειν), to hunger, be hungry. On the contraction into η, cf. 346.

πειρᾶσθαι (= ἄ-εσθαι), Dep. Pass. to try, endeavor.

πέλεκυς, -εως, ὁ, hatchet, axe, battle-axe.

{ Πελοποννησιακός, Peloponnesian.  
{ Πελοπόννησος, ἡ, Peloponnese.

πελταστής, ὁ, targeteer.

πέμπειν, to send.

{ πένεσθαι, to be poor.

{ πένης, -ητος, ὁ, ἡ, poor.

πενθεῖν (= ἔ-ειν), to grieve.

πενία, ἡ, poverty.

πέντε (indecl.), five.

πέρδιξ, πέρδιξ-ος, ὁ, ἡ, partridge.

περιβάλλειν, to throw round. Mid. to throw round oneself; to surround oneself with; ὡς τά-φρον, to entrench themselves (or their position).

περιβόητος (περί, about. βοᾶν, clamare), talked-about: ὡς εἶ-ναι, to be the common talk.

περίβολος, ὁ, circuit (of walls, &c.). (περί, round. βάλλω, throw).

Περικλῆς, -έους, ὁ, Pericles.

περι-ορᾶν (= ἄ-ειν), to overlook, permit, allow.

περίπλοος, -ους, ὁ, voyage round (περί, πλεῖν, to sail).

περιρρέειν (= ἔ-ειν), to flow round (ρεῖν, to flow).

περιτίθημι, -τιθέναι, to put or set round.

περιττός, beyond the usual number, more than sufficient.

πέτρα, ἡ, rock.

πῇ; where? whither?

πήγνυμι, to fix, make firm (πέπη-γα, I am fixed).

πῆχυς, -εως, ὁ, elbow, fore-arm, cubit.

πιαίνειν, to fatten.

πίνειν, to drink. vii.

πιπράσκειν, to sell.

πίπτειν, to fall. vii.

πίσσα, Att. πῖτᾶ, pitch.

{ πιστεύειν, to trust, believe.

{ πιστός, trustworthy, faithful.

πλάσσειν, to form.

Πλάταια, ἡ, Platæa: better Πλα-ταιαί, Platææ.

πλάτος, -ους, τό, breadth.

πλέγ-μα, τό, thing woven: hence snare, gin (πλέκ-ειν).

πλεῖν (= ἔ-ειν), to sail. πλεύσο-μαι. πέπλευκα.—ἔπλευσα.

{ πλείστος, most. } Note 13.

{ πλείων, more. }

πλέκειν, to knit, weave.

{ πλεονέκτης, -ου, avaricious (πλέ-ον, neut., more. ἔχειν, to have).

{ πλεονεξία, ἡ, avarice.

πλεύσας, partcp. Aor. 1. from πλεῖν.

πληγή, ἡ, a blow, stroke, wound.

πληθῶς, -ους, τό, multitude, constitution (in a democracy).

πλήν (gen.), except.

{ πλήρης, -ες, full, satisfied with (gen.).

{ πληροῦν (= ὀ-ειν), to fill.

πλησιάζειν, to approach, draw near.

πλήττειν, to strike; [Pf. πέ-πληγα, I have struck; Aor.

Pass. ἐπλήγην: but in composition ἐπλάγην; e. g. ἐξεπλά-γην.]

πλόος = πλοῦς, ὁ, voyage (πλεῖν, to sail).

{ πλούσιος, rich.

{ πλουτίζειν, to enrich.

{ πλοῦτος, ὁ, riches.

πνεῖν (= ἔ-ειν), to breathe, blow.

πνεύσομαι, &c. like πλεῖν.

πόα, herbage, grass.

πόθεν; whence?



- { ποιεῖν (= ἐ-εἰν), to make, do,  
 render : εὖ ποιεῖν τινα, to  
 confer a benefit on any bo-  
 dy.  
 ποιείσθαι τι περὶ ἐλάττονος ἢ,  
 to think any thing of less  
 importance than : περὶ πολ-  
 λῷ ποιείσθαι, to attach great  
 importance to, &c. See Vo-  
 cab. 29.  
 ποίημα, τό (= thing made), po-  
 em.  
 ποίησις, -εως, (ῆ), the making  
 or composition. See ἔπος  
 (ποιεῖν).  
 ποιητής, -οῦ, ὁ, poet.  
 { ποικίλλειν, to variegate, deco-  
 rate.  
 { ποικίλος, variegated.  
 ποιμῆν, -ένος, ὁ, shepherd.  
 ποῖος ; of what kind ?  
 { πολεμεῖν (= ἐ-εἰν), to carry on  
 (wage) war (dat.).  
 { πολεμικός, warlike.  
 { πολέμιος, hostile ; as subst., an  
 enemy.  
 { πόλεμος, ὁ, war.  
 { πολιορκεῖν (= ἐ-εἰν), to be-  
 siege.  
 πόλις, -εως, ἡ, city.  
 πολιτεία, ἡ, constitution ; a com-  
 monwealth.  
 { πολιτεύειν, to govern the state ;  
 Mid., to live as a citizen, to  
 govern the state.  
 { πολίτης, -ου, ὁ, citizen.  
 πολλάκις, often.  
 { πολὺς, much ; πολλοί, many.  
 { πολυσχιδής, -ές, much divided,  
 branching.  
 { πολυτελής, -ές, costly (τέλος,  
 end, price).  
 { πολυφιλία, ἡ, multitude of  
 friends (φίλος, friend).  
 { πολυχειρία, ἡ, multitude of  
 hands, of workmen (χείρ,  
 hand).  
 πομπή (πέμπειν), procession.
- { πονεῖν (= ἐ-εἰν), to toil.  
 { πονηρός, wicked.  
 { πόνος, ὁ, toil.  
 πορεύεσθαι, to set out (*proficis-*  
*ci*) ; to march (of an army).  
 Ποσειδῶν, -ωνος, ὁ, Poseidōn,  
 Neptune.  
 πόσις, -εως, ἡ, drinking (πο, root  
 used to supply the tenses of  
 πίνειν).  
 πόσος ; how great ?  
 ποταμός, ὁ, river.  
 ποτέ, at any time, ever : in ques-  
 tions (= *tandem*), in the world ;  
 ever.  
 πότερος, which of two.  
 ποτόν, τό, drink (πο, root used to  
 supply the tenses of πίνειν).  
 πούς, ποδός, ὁ, foot.  
 { πράγμα, -ατος, τό, an action,  
 affair (πράττειν, to do).  
 { πράξις, -εως, ἡ, an action.  
 { πρᾶος, mild.  
 { πραότης (πραότητ-ος), mildness :  
 gentleness.  
 πράττειν, to do, perform : εὖ πράτ-  
 τειν, to be doing well. (πράττε-  
 σθαι, to exact [*money*, &c., with  
 two accusatives]).  
 { πράπει, it is becoming (dat.). πρέ-  
 πειν, to be becoming (*decere*).  
 { πρεσβεία, ἡ, embassy.  
 { πρέσβεις, οἱ, ambassadors.  
 { πρεσβευτής, -οῦ, ὁ, ambassa-  
 dor.  
 { πρέσβυς, -εια, -υ, old.  
 { πρεσβύτερος, elder, aged per-  
 son.  
 { πρίασθαι, to buy.  
 { πρίν, before ; c. indic. or inf. :  
 πρίν ἄν, c. subj.  
 { πρίων, πρίον-ος, ὁ, saw (*i*).  
 προ-άγειν, to move (or march)  
 forward ; to advance.  
 πρόβατον, τό, sheep (πρό, forward.  
 βα, short root of βαίνειν, to go ;  
 from the animal's going stead-  
 ily forward to graze).

} προ-δίδωμι, -διδόναι, to betray.  
 } προ-δότης, -ου, ὁ, betrayer.  
 προ-εἶπον (Aor.), I said before,  
 ordered, proclaimed. VII.  
 προ-έρχεσθαι, to go before. VII.  
 { προθυμία, ἡ, willingness, eager-  
 ness.  
 { πρόθυμος 2, willing (θυμός,  
 mind, *animus*).  
 { προθύμως, *adv.*, willingly.  
 πρόνοια, ἡ, foresight (πρό, νοῦς,  
 mind).  
 προσ-βλέπειν, to look at.  
 προσ-δοκᾶν (= ἀ-εῖν), to expect.  
 πρόσ-ειμι, Inf. προσ-εῖναι, to be  
 present. Pdm. 68.  
 πρόσ-ειμι, Inf. προσ-ιέναι, to go  
 to. Pdm. 68.  
 προσ-έρχεσθαι, to come to. VII.  
 προσ-έχειν τὸν νοῦν (*animus ap-  
 plicare ad —*), to pay attention  
 to; attend to.  
 προσήκων, belonging to; becom-  
 ing (πρός, to. ἦκειν, to have  
 come).  
 πρόσθεν, before (gen.).  
 προσμίσγειν, to put in at, land at.  
 προσ-τάττειν (Fut. -ξω), to com-  
 mand, enjoin.  
 προσ-τίζημι, -τιζέειν, to add.  
 προ-τίζημι, -τιζέειν, to put before,  
 set out for show or sale.  
 προφητεύειν, to prophesy (πρό,  
 forth, before. φη, root of φημί).  
 πρώτος, first.  
 πτωχός, very poor.  
 πύκτης, ου, ὁ, boxer, pugilist (πύξ,  
 with the fist).  
 πύλη, ἡ, gate.  
 πυνθάνεσθαι, to ask, to inquire.  
 Aor., to learn by inquiry; to be  
 informed; to have heard, or to  
 hear. IV.  
 πῦρ, πυρός, τό, fire.  
 πώ (enclitic), yet.  
 πωλεῖν (= ἐ-εῖν), to sell.  
 πώποτε, ever.  
 πῶς; how?

## P.

{ Πᾶδιος, easy.  
 { ῥαδιουργεῖν (= ἐ-εῖν) [to take  
 it easily. ῥάδιος, easy. ἔρ-  
 γον, work], to be idle; to  
 shirk work.  
 ῥαδίως, *adv.*, easily.  
 ῥαθυμεῖν (= ἐ-εῖν), to be indo-  
 lent, apathetic, lazy (ῥάων,  
 more easy. θυμός, mind).  
 ῥεῖν (= ἐ-εῖν), to flow.  
 ῥήγνυμι, -νύειν, to tear, break. IX.  
 ῥήτωρ, -ορος, ὁ, orator (ῥέω, *obsol.*  
 in Pres.).  
 ῥίζα (not ῥίζα), ἡ, root.  
 ῥίπτειν, to throw.  
 ῥίψ, ῥίπος, bundle of reeds, rush-  
 es, &c.  
 ῥοία, ἡ, pomegranate.  
 (ῥίος =) ῥοῦς, ὁ, stream (ῥεῖν, to  
 flow).  
 Ῥωμαῖος, Roman.  
 ῥώννυμι, ῥωννύειν, to strengthen.

## Σ.

} Σάλπιγξ, -ιγγος, ἡ, trumpet.  
 } σαλπίζειν, to blow a trumpet.  
 Σάμιος, ὁ, Samian.  
 Σαρδανάπαλος, ὁ, Sardanapalus.  
 Σάρδεις, -εων, αἱ, Sardis.  
 σάρξ, σαρκ-ός, ἡ, flesh.  
 { σαφής, -ές, clear.  
 { σαφῶς, clearly.  
 σβέννυμι, σβεννύειν, to quench. X.  
 σέβεσθαι, to honor.  
 σελήνη, ἡ, the moon.  
 { σημαίνειν, to give a sign.  
 { σημεῖον, τό, sign.  
 { σιγᾶν (= ἀ-εῖν), to be silent.  
 { Fut. σιγήσομαι.  
 { σιγή, ἡ, silence.  
 { σιδήρεος, -οῦς, of iron, iron  
 (adj.); iron-hearted.  
 { σιδηρεὺς, ὁ, smith, blacksmith.  
 { σίδηρος, ὁ, iron.

σίτος, *ó*, corn.

σιωπᾶν (= *ά-ειν*), to be silent, to hold one's tongue. Fut. σιωπήσομαι.

σκεδάννυμι, σκεδαννύναι, to scatter. x.

σκηνή, *ή*, tent.

σκήπτρον, τό, sceptre.

σκληρός, dry.

σκοπεῖν, -εῖσθαι, to behold, consider.

σκύμνος, *ó*, young animal, cub, whelp. οἱ σκύμνοι, the young (ones).

σκώπτειν, to scoff, jeer (τινά *or* εἰς, *πρός τινα*).

{ σοφία, *ή*, wisdom.

{ σοφιστής, -οῦ, *ó*, sophist.

{ σοφός, wise.

Σοφοκλῆς, -έους, *ó*, Sophocles.

{ Σπάρτη, *ή*, Sparta.

{ Σπαρτιάτης, -ου, *ó*, Spartan.

σπείρειν, to sow [Pf. ἔσπορα : Aor. Pass. ἐσπάρην].

σπεύδειν, to hasten ; to exert oneself.

σπονδαί (prop. libations. σπένδειν), a truce, a treaty.

σποράδην (σπείρειν), dispersedly ; in a scattered way, not in collected masses.

{ σπουδάξαι, to hasten, to be zealous, in a hurry.

{ σπουδαῖος, earnest, serious : in character = sterling, good.

{ σπουδαίως, *adv.*, zealously.

{ σπουδή, *ή*, zeal, earnestness (σπεύδειν, to exert oneself).

στάδιον, τό (*pl.* also οἱ στάδιοι), stadium.

{ στασιάξαι, to revolt, to be divided by factions, at variance.

{ στάσις, -εως, *ή*, faction (στα, root of ἵστημι).

στέλλειν, to send.

στέργειν, with *acc.*, to love ; with *dat.* (and also *acc.*), to be contented with.

στερεῖν (= *έ-ειν*) τινά *τινος*, to deprive one of something (in Pass. also *c. acc. rei*).

στερεός, solid.

στέρεσθαι, to be without (τινός).

στέφανος, *ó*, crown, garland.

στολή, *ή*, robe, dress (στέλλειν, to equip).

στόμα, -ατος, τό, mouth.

στοχάζεσθαι (*gen.*), to aim at.

{ στρατεύειν, to serve ; to bear arms ; to make an expedition.

{ στρατεύεσθαι, to serve, to march (of soldiers).

{ στρατεῦμα, -ατος, τό, army.

{ στρατηγός, *ó*, a general (ἄγειν).

{ στρατία, *ή*, army.

{ στρατιώτης, -ου, *ó*, soldier.

{ στρατοπεδεύεσθαι, to encamp.

{ στρατόπεδον, τό, encampment, encamped army.

{ στρατός, *ó*, army.

στρέφειν, to turn, twist [Aor. Pass. ἐστράφην, ἐστρέφην].

συγγινώσκειν (*vi*), to think with, agree with ; σ. ἐμαντῶ, to be conscious ; σ. τινί, to pardon.

συγκόπτειν, to knock to pieces, batter.

συγκύκην (= *ά-ειν*), to confound.

{ συκή, *ή*, fig-tree.

{ σῦκοφάντης, *ου*, propr. common or vexatious informer. Sycophant ; but not in our sense (said to be from σῦκον, fig).

{ φαίνειν, to denounce, to inform against : = one who accused a man of exporting figs against the Attic law).

{ συκοφαντία, sycophancy, vexatious information (see συκοφάντης).

συλᾶν (= *ά-ειν*) τινά *τι*, to rob, pillage, rob one of something.

συλ-λαμβάνειν, to take with, seize : —to help. *iv*.

συλ-λέγειν, to collect.



{ συμ-βουλεύ-εσθαι τινι (Mid.),  
to consult with him.  
συμ-βουλεύειν, to advise (dat.).  
σύμβουλος, ὁ, adviser.  
{ συμμαχία, ἡ, alliance, aid.  
σύμμαχος, ὁ, ally (σύν, with.  
μάχη, battle).  
σύμ-πας, all together, whole.  
συμ-πονεῖν (= ἐ-ειν), to work  
with.

{ συμ-φέρει, it is expedient. τὸ  
συμφέρον = the expedient.  
συμ-φέρειν (lit. to bring with ;  
hence, to contribute =) to  
be profitable, useful, or expe-  
dient (c. dat.).

συμφορά, ἡ, an event, calamity.  
σύν-ειμι, Inf. συν-εῖναι, to be with.  
Pdm. 68.

σύν-ειμι, Inf. συν-ιέναι, to come or  
assemble with. Pdm. 68.

σύν-εξ-ομοιοῦν (= ὁ-ειν), to make  
equal or like (ὁμοῖος, like).

{ σύνεσις, -εως, ἡ, understanding,  
intelligence (σύν, with, toge-  
ther. ἐ, short root of ἰέναι, to  
send, to put. συνιέναι [to put  
together =] to understand).  
συνετός, sensible.

συνεχῶς (σύν. ἔχω), continually.  
συνθήκη, ἡ, treaty (σύν. τιθέναι,  
Aor. ἔ-θηκα, to place).

συν-ίστημι, -ιστάναι, to put toge-  
ther.

σύν-οιδα, συν-ειδέναι, to know  
with ; σ. ἐμαντῶ, to be con-  
scious. Pdm. 70.

Σύρος, ὁ, a Syrian.

σῦς, σνός, ὁ, ἡ, boar, sow.

σφαῖρα, ἡ, ball.

{ σφόδρα, very, excessively.

{ σφοδρός, violent.

σχεδόν τι, almost.

σώζειν, to save [Perf. Mid. or  
Pass. σέσωσμαι : Aor. Pass.  
ἔσωζην].

Σωκράτης, -ους, ὁ, Socrates.

σωτηρία, ἡ, safety, preservation.

{ σωφρονεῖν (= ἐ-ειν), to be of  
sound mind.  
σωφροσύνη, ἡ, modesty ; tem-  
perance ; sobriety of mind ;  
self-restraint.  
{ σῶφρων, wise, temperate. μὴ  
σῶφρων, intemperate (σῶς,  
safe. φρήν, mind).

## T.

Τάλαντον, τό, talent (a weight).

τάλας, -αινα, -αν, wretched.

Ταξίαρχος, ὁ, a Taxiarch.

{ ταπεινός, low, base.

{ ταπεινοῦν (= ὁ-ειν), to bring  
low, to humble.

Τάρας, -αντος, ὁ, Tarentum.

ταράττειν, to throw into confu-  
sion.

τάσσειν or τάττειν, to arrange,  
appoint ; to order.

ταῦρος, ὁ, bull.

ταύτῃ (dat. fem. of οὗτος, used  
adverbially), here.

τάφος, burial ; tomb.

τάφρος, ἡ, trench.

{ τάχα, quickly, probably, per-  
haps.

{ ταχέως, quickly.

{ ταχύ, quickly, at once.

ταῶς, ταῷ, ὁ, peacock.

τέ—καί, both—and.

τείνειν, to stretch [Pf. τέτακα].

{ τειχίζειν (τείχος, wall), to sur-  
round with a wall, to fortify.

{ τείχος, -ους, τό, wall.

τέκνον, τό, child, young one (τεκ,  
root of τίκτειν [Aor. ἔ-τεκ-ον],  
parère).

{ τελεῖν (= ἐ-ειν), to accomplish.  
τελευταῖος, last.

{ τελευτᾶν (= ἀ-ειν), to end, to  
die.

τελευτή, ἡ, end, death.

τέλος, -ους, τό, end.

τέρας, -ατος, τό, wonder, porten-  
tous monster.

τέρπειν, to delight.

τετράπους, n. -πουν, gen. -ποδος, four-footed (τέσσαρες, τέτταρες, four. πούς, foot).

τέχνη, ἡ, art.

Τηλέμαχος, ὁ, Telemachus.

τηλικούτος, so large.

Τίγρης, Τίγρητ-ος, ὁ, the Tigris.

τίσῃμι, τιθέναι, to place : νόμους θεῖναι (of the legislator), θέσσαι (of the people : seld. of the legislator), to enact, pass, make laws.

ἰκτείν, to beget, bear [Fut. τέξομαι : Aor. ἔτεκον : Perf. τέτοκα].

τιμᾶν (= ἀ-εῖν), to honor.

τιμᾶσθαι (= τιμά-εσθαι) πρὸ πολλῶν χρημάτων, lit. to value above much money ; to give a great deal (if a thing were so).

τιμή, ἡ, honor.

τιμωρεῖν (= ἐ-εῖν), to help.

τιμωρεῖσθαι (= ἐ-εσθαι), to punish, revenge oneself on.

τιμωρία, ἡ, punishment.

τίνειν, to expiate, pay.

τιτρώσκειν, to wound. vi.

{ τοί, assuredly, indeed.

{ τοίνυν, hence, therefore.

τοῖος, of such a nature.

τοιούτος, such.

τοῖχος, ὁ (= paries), wall of a house (or room, or court).

τολμᾶν (= ἀ-εῖν), to dare.

τόπος, ὁ, place.

τοσοῦτος, so great.

τότε, then.

{ τράγος, ὁ, goat.

{ τραγῳδία, ἡ, tragedy.

τραῦμα, τραύματ-ος, τό, wound.

τράχηλος, ὁ, neck, throat.

τρέπειν, to turn ; Mid., to turn myself ; (2) for myself, i. e. to put to flight [Aor. ἔτρεψα : Mid. -άμην : Pass. ἐτρέφην : ἔτραπον, -όμην, ἐτράπην : Perf. Act. τέτροφα : Perf. Mid. or Pass. τέτραμμαι].

τρέφειν, to nourish [Fut. θρέψω : Aor. ἔθρεψα : Perf. τέτροφα : Perf. Mid. or Pass. τέτραμμαι : Aor. Pass. ἐτράφην (seldom ἐτρέφην)].

{ τρίβειν, to rub, pound.

{ τρίβων, -ωνος, ὁ, a worn cloak.

τριήρης, -ήρους, ἡ, trireme.

τρόπαιον, τό, trophy.

τρόπος, ὁ, way, manner, character.

{ τροφή, nourishment, food (τρέφειν).

{ τροφός, ἡ, nurse.

τρύγῳν, τρυγόν-ος, the turtle-dove.

Τρωϊκός, Trojan.

τυγχάν-ειν (τεύχομαι. τετύχηκα.

ἔτυχον), to hit (a mark), obtain, attain to ; to chance c. partec.

ἔτυχον παρών = I chanced to be present : but often not to be translated τυγχάνω ὢν (I chance to be), having little more force than *I am*.

τύμβος, ὁ, tomb.

τύπτειν, to strike.

τύραννος, ὁ, tyrant, despot.

{ τυφλοῦν (= ὀ-εῖν), to make blind, to blind.

{ τυφλός, blind.

τύχη, ἡ, fortune.

## Υ.

{ ὑβρίζειν, to be haughty towards one, to maltreat, insult. εἰς

τινα, πρὸς τινα : also τινά τι.

{ ὕβρις, -εως, ἡ, insolence, assault. ὕβρεως νόμος = the law of assaults.

ὔδωρ, τό, G. ὕδατος, water.

ὔει, it rains.

{ υἱοῦς, grandson.

{ υἱός, ὁ, son.

ὑπ-άρχειν, to be at hand, to be ; to belong to.

ὑπερ-βάλλειν, to throw beyond, exceed.

ὑπερ-ήφανος 2, haughty.

ὑπερ-ορᾶν (= ἄ-ειν), to look over, to despise.

ὑπηνέμιος. ὑπηνέμιον ὠόν, a wind-egg (ὑπό = sub. ἄνεμος, wind).

ὑπηρετεῖν (= ἐ-ειν), to aid, serve (dat.).

ὑπισχνεῖσθαι (= ἐ-εσθαι), to promise. ὑποσχέσομαι. ὑπέσχημαι.—Aor. ὑπεσχόμην.

ὑπνος, ὁ, sleep.

ὑπο-δέχ-εσθαι, to receive.

ὑπόδημα, -ατος, τό, sandal, shoe (δεῖν, to bind).

ὑπο-μένειν, to await, endure (acc.).

ὑπο-φέρειν, to endure. VII.

ὑς, ὅς (ὁ, ἡ), sus : ο ἄγριος, wild boar.

ὑστεραίος, following.

ὑψηλό-φρων, high-minded.

## Φ.

Φάγειν, see ἐσθίειν.

{ φαίνειν, to show.

{ φαίνεσθαι (*apparēre*), to be seen; to be (c. partcp.); to appear.

{ φανερός, evident.

φάρμακον, τό, drug, poison, remedy.

φαῦλος, bad, evil, worthless.

φείδεσθαι, Dep. Mid., to spare (gen.).

φέρειν, to bear. VII.

Φερεκύδης, -ους, ὁ, Pherecydes.

φεύγειν, to flee; also = to be an exile.

φημί, φάναι, to say. Pdm. 69.

φθέγγ-εσθαι, to sound.

φθείρειν, to destroy.

{ φθονεῖν (= ἐ-ειν), to envy (dat.).

{ φθόνος, ὁ, envy.

φιάλη, shallow cup; bowl (= *patera*).

{ φιλεῖν (= ἐ-ειν), to love.

{ φιλία, ἡ, friendship.

{ φιλο-κερδής, -ές, fond of gain.

{ φίλος (adj.), friendly, dear.

{ φίλος, ὁ, friend.

{ φιλο-σοφεῖν (= ἐ-ειν), to philosophize.

{ φιλο-σοφία, ἡ, philosophy.

{ φιλό-τιμος (φίλος. τιμή), ambitious.

φλέψ, φλεβός, ἡ, vein.

{ φονεύειν, to murder, slay.

{ φονεύς, -έως, ὁ, murderer.

{ φόνος, ὁ, murder.

φράζειν, to say, tell.

{ φοβεῖν (= ἐ-ειν), to frighten; Mid. to fear.

{ φόβος, ὁ, fear.

{ φρήν, φρενός, ἡ (φρένες), mind.

{ φρονεῖν (= ἐ-ειν), to think; to be sensible, prudent, wise.

{ φροντίζειν, to care for (gen.).

{ φροντίς, -ίδος, ἡ, concern.

φύειν, to bring forth, put forth.

{ φυλακή, ἡ, guard, watch.

{ φυλάττειν, to guard; Mid. c. acc., to guard against something. ο ποιεῖν τι, to anxiously avoid doing it.

{ φυσικός (*physicus*), a natural philosopher.

{ φύσις, -εως, ἡ, nature.

φυτεύειν, to plant.

φωνή, ἡ, voice.

## Χ.

{ Χαῖρε, hail.

{ χαίρειν, to rejoice.

{ χαλεπός, troublesome.

{ χαλεπώς, adv., with difficulty.

χαλινός, ὁ, bridle.

{ χάλκεος, -οὺς, brazen.

{ χαλκός, ὁ, brass.

{ χαλκο-τύπος, brazier, copper-smith (τύπτειν, to beat).



{ *χαρίεις*, graceful.  
*χαριέντως*, gracefully.  
*χαρίζεσθαι*, to gratify (dat.).  
*χάρις*, -ίτος, ἡ, favor. *χάριν*  
*ἀποδιδόναι*, *gratiam reddere*;  
 to repay or return a favor.  
*χάριν ἔχειν*, *gratiam habere*.  
*χειμών*, -ῶνος, ὁ, winter; stormy  
 weather.

*χεῖν* (= *έ-ειν*), to pour.  
*χεῖρ*, *χειρός*, ἡ (d. pl. *χερσί*), hand.  
*χειροῦσθαι* (= *ό-εσθαι*), to sub-  
 due.  
*χελιδών*, -όνος, ἡ, swallow.  
*χθές*, yesterday.  
*χθών*, *χθονός*, ἡ, the earth.  
*χίλιοι*, a thousand.  
*χιών*, *χιόνος*, ἡ, snow.  
*χόλος*, ὁ, anger.  
*χόρτος*, ὁ, fodder.

*χρη̑σθαι* (= *ά-εσθαι*), to use.  
*χρή*, *oportet*; one (we) ought to;  
 it is necessary.

*χρη̑ζειν*, to be in want (gen.).  
*χρήμα*, *χρήματος*, τό, a thing, pro-  
 perty. *Pl.* money.

*χρηματίζ-εσθαι*, to enrich oneself  
 by trade; to trade for profit  
 (*χρήματα*).

*χρόνος*, ὁ, time.

{ *χρυσός*, ὁ, gold.  
*χρύσεος* (*οὔς*), -έα (*ῆ*), -εον  
 (*οῦν*), golden, of gold.  
*χρῶμα*, *χρώματος*, τό, color (of  
 the skin), plumage, &c.

*χυμός*, juice, taste [*χεῖν* (= *έ-ειν*)].  
*χώρα*, ἡ, country, region.  
*χωρίς* (gen.), separately, apart  
 from, without.

Ψ.

*Ψέγειν*, to blame.

{ *ψεύδειν*, to deceive; Mid. -ε-  
*σθαι*, to be disappointed of it.  
*ψευδής*, -ές, false.  
*ψεύστης*, -ου, ὁ, liar.  
*ψήφισμα*, -ατος, τό, decree.  
*ψυχή*, ἡ, the soul; the mind.

Ω.

*ὦνεισθαι* (= *έ-εσθαι*), to buy.

*ὠόν* (*ὠφόν* = *ovum*), egg.

*ὥς*, as, when, how, because: *ὥς*  
*-τάχιστα*, as soon as possible;  
 with indefinite numbers =  
*about*;—as final particle =  
 that; in order that.

*ὥρα* (*hora*), time.

*ὥσπερ*, as, just as.

*ὥστε*, so that.

{ *ὠφέλεια*, ἡ, advantage, profit,  
 benefit.

{ *ὠφελεῖν* (= *έ-ειν*), to benefit  
 (acc.).

{ *ὠφέλιμος* 2, useful.

# INDEX II.

## • ENGLISH AND GREEK.

### A.

Abide by, παραμένειν, ἐμμένειν (dat.).

able, to be, δύνασθαι (δύναμαι) : οἷός τέ εἰμι : ἔχω.

abode, οἷκσις, εως, ἡ.

about, περί, ἀμφί.

absence of government, anarchy, ἀναρχία, ἡ.

absent, ἀπών, partic. of ἀπείναι.

abundant, ἄφθονος, ον.

abusive, φιλολοιδόρος.

accept, ἀποδέχεσθαι.

accompany, ἕπεσθαι (dat.).

accomplish, ἐξεργάζεσθαι : τελεῖν (= ἐ-ειν).

according to, in accordance with, κατά (acc.).

account of, on, διά (acc.), ἕνεκα (gen.).

account, on this, διὰ τοῦτο.

accurate, ἀκριβής, -ές.

accuse (of), κατηγορεῖν (= ἐ-ειν) (gen. of charge).

accustom, ἐξίζειν.

Achilles, Ἀχιλλεύς, -έως, ὁ.

acquainted with, to be, οἶδα, εἰδέναι. Pdm. 70. ἐπίστασθαι.

acquit, ἀπολύειν.

Acropolis, Ἀκρόπολις, -εως, ἡ.

act, an, πράξις, -εως, ἡ. πράγμα, τό : = work, ἔργον, τό.

action, see Act.

act-unjustly, ἀδικεῖν (= ἐ-ειν).

accuse (any body), ἐγκαλεῖν τινι : αἰτιάσθαι (= ἀ-εσθαι), = to lay the blame on, c. acc.

adhere to (a confession, &c.), ἐμμένειν (dat.).

admire, θαυμάζειν.

admirer, ἐπαινέτης, ον (= laudator : ἐπαινέιν).

adorn, κοσμεῖν (= ἐ-ειν).

advantage, ὠφέλεια, ἡ.

advantage, an, ἀγαθόν, τό.

advantageous, χρήσιμος 2 or 3, ὠφέλιμος 2.

advise, βουλευεῖν : συμβουλευεῖν τινί.

Æschines, Αἰσχίνης, -ου, ὁ.

Ætolia, Αἰτωλία, ἡ.

affair, πρᾶγμα, τό.

affirm, φημί, φάναι. Pdm. 69.

afford, παρ-έχειν, παρ-έχουσιν. VII.

afraid, to be, φοβεῖσθαι (= ἐ-εσθαι).

after, μετά (acc.).

again, ἀνέως, πάλιν.

age, ἡλικία, ἡ.

age, old, γῆρας, -ως, τό.

aged person, πρεσβύτερος (= senior).

agreeable, ἡδύς, -εῖα, ὅ.

aid, βοηθεῖν (= ἐ-ειν), dat., ὑπηρετεῖν (dat.).

alas ! οἶμοι, φεῦ.

Alcibiades, Ἀλκιβιάδης, -ου, ὁ.

alike, ὁμοίως.

all, πᾶς, ἅπας.

alliance, συμμαχία, ἡ.

allot, νέμειν.

allow, εἶναι (= ἀ-ειν). I am allowed to do any thing, ἔξεστί (= licet) μοι ποιεῖν τι. I was allowed to —, ἔξην μοι —. allowable, to be, ἔξεστί (dat.).

almost, σχεδόν (τι).  
 alone, μόνος : adv. μόνον.  
 already, ἤδη.  
 also, καί.  
 altar, βωμός, ὁ.  
 although, κἄν or καὶ ἐάν (subj.).  
 always, αἰεί.  
 am (to be), εἶναι (εἰμί), ὑπάρχειν,  
 ἔχειν (with adverbs).  
 ambassador, πρεσβευτής, -οῦ, ὁ.  
 ambassadors, πρέσβεις, οἱ.  
 amid, ἐν (dat.).  
 among, ἐν, παρά.  
 ancient, παλαιός.  
 and, καί. τέ (enclit.).  
 Androgeus, Ἀνδρόγεως, ὁ.  
 anger, ὀργή, ἡ.  
 angry, to be, ὀργίζεσθαι, or χαλε-  
 παίνειν (c. dat.), ἐν ὀργῇ ἔχειν  
 or ποιεῖσθαι (acc.). ἄχθεσθαι  
 (dat.).  
 animal, ζῶον, τό.  
 announce, ἀγγέλλειν.  
 anoint, ἀλείφειν, χρίειν.  
 another, ἄλλος.  
 any one, τις (enclit.).  
 any thing, τι (enclit.).  
 any where, πού (enclit.) : in a  
 sentence with a negative, οὐ-  
 δαμοῦ.  
 appear, φαίνεσθαι.  
 appetite, ὀρεξις, -εως, ἡ.  
 appoint, τάσσειν : fut. ξω =  
*determine*, &c. ; ἀπο-δείκνυμι,  
 ἀποδεικνύναι = *declare a man*,  
 e. g. *general*, &c.  
 archer, τοξότης, -ου, ὁ.  
 argument, λόγος, ὁ.  
 Aristodemus, Ἀριστόδημος.  
 Aristotle, Ἀριστοτέλης, -ους, ὁ.  
 arms (weapons), ὅπλα, τά.  
 army, στρατιά, ἡ. στρατός, ὁ.  
 arrow (missile), βέλος, τό.  
 art, τέχνη, ἡ.  
 artfully, more, τεχνικώτερον.  
 Artemis, Ἄρτεμις, -ίδος, ἡ.  
 articulation of a joint, διάρθρωσις, ἡ.  
 as, ὥς, ὥσπερ.

as long as, ἕως.  
 as much, τοσούτος.  
 as soon as, ὥς τάχιστα.  
 as well — as, καί — καί.  
 ashamed to be, αἰδεῖσθαι (= ἐ-ε-  
 σθαι), αἰσχύνεσθαι.  
 Asia, Ἀσία, ἡ.  
 ask, ἐρωτᾶν (= ἀ-ειν), [a ques-  
 tion, ἔρωςθαι], αἰτεῖν (= ἐ-ειν),  
 ask-for. I asked, ἠρώμην.  
 asleep, to be, καθεύδειν.  
 ass, ὄνος.  
 assault, ὕβρις, -εως (prop. *inso-*  
*lence*).  
 assert, φημί, φάναι. Pdm. 69.  
 assist, παραστήναι (dat.).  
 assistant, ὑπηρέτης, ου (= minis-  
 ter).  
 Assyrian, Ἀσσύριος, ὁ.  
 Athēne (= *Minerva*), Ἀθηναῖα, ἡ.  
 Athenian, Ἀθηναῖος, ὁ.  
 Athens, Ἀθῆναι, αἱ.  
 attack, to, ἐπιτίθεσθαι (dat.).  
 attain-to, τυχεῖν (gen.), 2nd Aor.  
 of τυγχάνειν.  
 attempt, to, πειρᾶσθαι (= ἀ-  
 εσθαι) : ἐπιχειρεῖν (= ἐ-ειν),  
 to take in hand (dat. ἐπί-  
 χεῖρ).  
 attend (= follow upon), ἑπ-εσθαι  
 (dat.).  
 attend to, φροντίζειν, τὸν νοῦν  
 προσέχειν.  
 attendant, ὑπηρέτης, ου (= minis-  
 ter).  
 attention. To pay  $\infty$  to, τὸν νοῦν  
 προσέχειν (*animum applicare*),  
 dat. of thing.  
 Attica, Ἀττική, ἡ.  
 attire, στολή.  
 avail, ἰσχύειν.  
 avoid, φεύγειν.  
 awake, to be, ἐγρηγορέναι, Perf.  
 2. of ἐγείρειν.  
 awaken, ἐγείρειν. ἀνίστημι, -ιστά-  
 ναι.  
 away, to lead, ἀπάγειν.  
 axe, πέλεκυς, -εως, ὁ.



## B.

Back, ὀπίσω.

bad, κακός, πονηρός, φαῦλος.

bad, the (abstract), κακόν, τό.

badness, φαυλότης, -ότητος, ἡ.

ball, σφαῖρα, ἡ.

bar, v., ἐμφράττειν, -ξω.

bar, s., κλείζω.

barbarian, a, βάρβαρος, ὁ.

base, ταπεινός, ἡ, ὄν.

battle, μάχη, ἡ.

be, to, εἶναι (εἰμί).

be seen, φαίνεσθαι.

be with, συνεῖναι (σύνειμι), dat.

bear (carry), φέρειν. VII. To

bear false witness, μαρτυρεῖν τὰ ψευδῆ (= testify the things that are false).

beast (wild), θηρίον, τό.

beautiful, καλός.

beautiful, the, καλόν, τό.

beautifully, καλῶς.

because, ὅτι.

because of, διά (acc.).

become, γίνεσθαι (γενήσομαι, γενένημαι and γέγονα—ἐγενόμην).

becomes, it, προσήκει, πρέπει.

becoming, προσήκων.

becoming, it is, προσήκει.

before, πρό (gen.).

begin, ἄρχεσθαι.

beginning, ἀρχή, ἡ.

beguile, ψεύδειν.

behalf of, in, ὑπέρ (gen.).

behave insolently, ὑβρίξ-ειν.

behold, θεᾶσθαι (= ἰδεσθαι).

believe = trust, πείθεσθαι : = think, ἡγείσθαι (= ἰδεσθαι), νομίζειν.

believed, to be, πιστεύεσθαι.

belly, γαστήρ, γαστρός, ἡ.

beloved, to be, see To love.

benefactor, εὐεργέτης, -ου, ὁ.

benefit, to, ὠφελεῖν (acc.).

benefit, εὐεργέτημα, τό. εὐεργεσία, ἡ. To confer a —, εὐεργετεῖν (= ἰ-ειν), acc.

besides, ἔτι.

besiege, πολιορκεῖν (= ἑ-ειν).

best, ἄριστος.

betray, προδιδόναι (προδίδωμι).

better. See ἀγαθός in Note 9.—

Adv. βέλτιον.

between, μεταξύ (gen.).

beware of, φυλάττεσθαι (acc.) :

εὐλαβεῖσθαι (= ἑ-εσθαι) τι.

beyond, πρὲρ, ὑπέρ.

bid, κελεύειν (c. acc. and inf.).

bind, δεῖν (= ἑ-ειν).

bird, ὄρνις, -ῖς, ὁ, ἡ.

bite, δάκνειν (List III.).

bitter, πικρός.

black, μέλας : as subst., τὸ μέλαν.

blame, to, αἰτιάσθαι (= ἄ-εσθαι, acc.).

blessing, a, ἀγαθόν, τό.

blood, αἷμα, τό.

blow, πληγή, ἡ.

Bœotia, Βοιωτία, ἡ.

boldly, θάρρῶν. See Vocab. 23.

bonassus, βόναστος.

bookseller, βιβλιοπώλης.

born, to be, φῦναι (πέφυκα = I am by nature, &amp;c.).

both, ἄμφω.

both—and, καί—καί, τέ—καί.

bow, τόξον, τό.

bowl, φιάλη.

boy, παῖς, ὁ. παιδίον, τό.

branching (of horns), πολυσχιδής.

brass, χαλκός, ὁ.

brass (as adj.) : brazen, χάλκεος, -οῦς.

brave, ἀνδρείος, γενναῖος.

brave-dangers, κινδυνεύειν.

bravely, ἀνδρείως, γενναίως.

bravery, ἀνδρία, ἡ. ἀρετή, ἡ.

bread, ἄρτος, ὁ.

breadth, πλάτος, τό.

break (a peace, &amp;c.), λύνειν : (a limb), κατὰγνυμι, -αγνύναι. List IX.

brighten, λαμπρύνειν.

brilliant, λαμπρός.

bring, ἄγειν.

bring up (= educate), *παιδεύειν*.  
 brother, *ἀδελφός*, *ὁ*.  
 build, *ιδρύειν*, *κτίζειν*, *οἰκοδομεῖν*.  
 bull, *ταῦρος*, *ὁ*.  
 burn, *καίειν* (*καύσω*, &c.). Att.  
 Impf. *ἔκαον*. Aor. *ἔκηα*.  
 burn down, *κατακαίειν* (see the  
 preceding word).  
 bury, *θάπτειν*.  
 business, *ἔργον*, *τό*. *πρᾶγμα*, *τό*.  
 but, *δέ*, *ἀλλά*.  
 but also, *ἀλλὰ καί*.  
 butt, to, *κυρίττειν*.  
 buying a horse, *ἵππωνεία*, *ἡ*.  
 by, *ὑπό*, *παρά*, *πρός* (gen.): in  
*swearing*, *νή* (= yes, by), (*οὐ*)  
*μά* (= no, by), *acc*.

## C.

Call, to, *καλεῖν* (= *έ-ειν*), *ἀπαγο-*  
*ρεύειν*, *λέγειν*. = name, *ὀνομά-*  
*ζειν*.  
 camel, *κάμηλος*, *ὁ*, *ἡ*.  
 camp, *στρατόπεδον*.  
 can (be able), *δύνασθαι*.  
 care, to, care for, take care for,  
*ἐπιμέλεσθαι*, *φροντίζειν* (gen.).  
 carry, *φέρειν*. VII.  
 carry on war, *πολεμεῖν* (= *έ-ειν*),  
*dat*.  
 carry out (to sea), *ἀποφέρειν* (*ές*  
*τὸ πέλαγος*): [to be carried out  
 to sea, cf. *Sea*]. On *φέρειν*,  
 see List VII.  
 cart, *ἄμαξα*.  
 Carthage, *Καρχηδών*, *-όνος*, *ἡ*.  
 cast, to, *ρίπτειν*.  
 cast away, *ἀποβάλλειν*.  
 castle, *ἄκρα*, *ἡ*.  
 catch, *ῥηρεύειν*, *ἀγρεύειν*.  
 cavalry, *οἱ ἵππεις* (pl. of *ἵππεύς*)  
 = *equites*. *ἵππος*, *ἡ* (collec-  
 tively).  
 cease, *παύεσθαι*, *διαλείπειν*. See  
 Vocab. 23.  
 censure any thing, *μέμφεσθαι τι*.  
 Ceres, *Δημήτηρ*, *ἡ*.

chance, *τύχη*, *ἡ*.  
 change, *μετα-στρέφειν* (= turn  
 backwards): *μετα-βάλλειν*.  
 character, *ἥθος*, *-ους*, *τό*.  
 charge, *ἐμβάλλειν εἰς* (lit. to cast  
 into).  
 chariot, *ἄρμα*, *τό*.  
 chastise, *κολάζειν* (Fut. *-σομαι*  
 or *-σω*).  
 cheat, *ψεύδειν*.  
 chest, *λάρναξ*, *-ακος*, *ἡ*.  
 child, *παῖς*, *ὁ*, *ἡ*. *τέκνον*, *τό*.  
 choice, *αἵρεσις*, *-εως*, *ἡ*.  
 choose, *αἰρεῖσθαι* (= *έ-εσθαι*):  
 = will, *βουλεύεσθαι*, *ἐξέλειν*.  
 chorus, *χóρος*, *ὁ*.  
 circle, *κύκλος*, *ὁ*.  
 citizen, *πολίτης*, *ὁ*.  
 city, *πόλις*, *ἡ*. *ἄστυ*, *τό*.  
 cleave, to, *ἔχουσθαι* (gen.).  
 clerk, *γραμματεὺς*, *-έως*, *ὁ*.  
 clever, *ἀγχίνους*. See 136.  
 cleverness, *σοφία*.  
 cloud, *νεφέλη*.  
 collect (in a heap), *ἀσροίζειν* (e. g.  
 manure).  
 colonize, *οἰκίζειν*.  
 color, *χρῶμα*, *-ατος*, *τό*.  
 combat, *μάχη*, *ἡ*.  
 come, *ἔρχεσθαι*. VII. I am come,  
 = am present, *ἤκω*.  
 command (military), *στρατηγία*.  
 command, to, *κελεύειν*, *ἐπιτάττειν*,  
*προστάττειν*: (of generals),  
*παραγγέλλειν*.  
 commander, *στρατηγός*.  
 commend, *ἐπαινέειν* (= *έ-ειν*).  
 commit injustice, *ἀδικεῖν* (= *έ-ειν*).  
 common, *κοινός*.  
 companion, *ἐταῖρος*, *ὁ*.  
 compel, *ἀναγκάζειν*.  
 complete, *διατελεῖν*.  
 compulsion, *ἀνάγκη*, *ἡ*.  
 conceal, *ἀποκρύπτειν*, *κατακρύ-*  
*πτειν*, *κεύθειν*, *καλύπτειν*.  
 concerns, it, *μέλει* (c. dat. *pers.*,  
 gen. *rei*: sts nom. *rei*).

condemn, κρίνειν: ∞ to death, θανάτου.

conduct, ἄγειν.

confer benefits, εὖ ποιεῖν (= ἐ-ειν)

τινα, εὐεργετεῖν (= ἐ-ειν) τινα.

confession, ὁμολογία, ἡ.

conquer, νικᾶν (= ἀ-ειν), κρατεῖν (= ἐ-ειν), gen.

consider, σκοπεῖν (= ἐ-ειν), (= reckon), νομίζειν.

consult with, συμβουλευέσθαι τινα.

consume, ἀναλίσκειν. v.

contemplate, θεωρεῖν (= ἐ-ειν), σκοπεῖν (= ἐ-ειν).

contest, μάχη, ἡ.

continually, συνεχῶς.

continue, διατελεῖν (= ἐ-ειν), δια-γεῖν.

contradict, ἀντιλέγειν (τινί).

converse with, διαλέγεσθαι τινα.

convert - into - blood, ἐξ-αιματοῦν (= ὁ-ειν).

copper, χαλκός, ὁ.

copy, ἀπεικάζειν.

Coreyraeans, Κερκυραῖοι.

corpse, νεκρός, ὁ.

correct, ἐπανορθοῦν (= ὁ-ειν), lit. to make straight again.

count, ἀριθμεῖν (= ἐ-ειν).

country, χώρα, γῆ, ἡ: one's country, πατρίς, -ίδος, ἡ.

courage, ἀρετή, ἡ. ἀνδρία, ἡ. θυμός, ὁ.

courageously, ἀνδρείως.

court, δαπανεῖν (= pay court to), acc.

cover, καλύπτειν: (of snow, &c.), ἀφανίζειν (i. e. cause to disappear).

cow, βοῦς, ἡ.

cowardice, ἀνανδρία, ἡ.

credit to, πεῖθεσθαι (dat.).

Cretan, Κρής, -ητός.

Crete, Κρήτη, ἡ.

crown, α, στέφανος, ὁ.

cuckoo, κόκκυξ, -ῦγος, ὁ.

cultivate (= practise a habit), ἀσκεῖν (= ἐ-ειν) [exerciseo].

cup, κύπελλον, τό.

custom, ἔθος: it is an established custom, νόμος ἐστί.

cutlass, μάχαιρα, ἡ.

cut-off, ἀποκόπτειν: ἐκ-κόπτειν (= cut-out, e. g. a vice, bad custom, &c.).

Cyrus, Κύρος, ὁ.

## D.

Danger, κίνδυνος, ὁ: to incur —, κινδυνεύειν.

dare, τολμᾶν (= ἀ-ειν).

Darius, Δαρείος, ὁ.

daughter, θυγάτηρ, θυγατρός, ἡ.

dawn, ἔως, ἡ (acc. ἔω).

day, ἡμέρα, ἡ.

daybreak, at, ἅμα ἔφ, ἅμα ἡμέρα.

dead, the, οἱ νεκροί: to be dead, τεθνηκέναι.

dear, φίλος.

death, θάνατος, ὁ.

deathless, ἀγήρως.

deceive, ψεύδ-ειν, ἐξαπατᾶν (= ἀ-ειν).

declare, ἀποφαίνεσθαι (e. g. one's opinion, γνώμην).

decree, α, ψήφισμα, τό.

deed, ἔργον, τό.

deem, νομίζειν: to be deemed worthy, ἀξιοῦσθαι (= ὁ-εσθαι).

deep, βαθύς.

defend, φυλάττειν.

define, ὀρίζειν (ὄρος, boundary, limit); hence the horizon = boundary line of earth and air.

deliberate, βουλευέσθαι: ∞ with another, συμβουλευέσθαι (dat.).

delight in, χαίρειν (dat.), ἡδεσθαι, τέρπεσθαι. ἀγάλλεσθαι.

delightful, ἡδύς (sweet).

deliverance (= safety), σωτηρία, ἡ.

Delphi, Δελφοί, -ῶν.

demagogue, δημαγωγός, -οῦ.

demand, to, (= ask), αἰτεῖν (= ἐ-ειν).



- Demeter (Ceres), Δημήτηρ, -τρος, ἡ.  
 Demosthenes, Δημοσθένης, -ους, ὁ.  
 deny, ἀρνέισθαι (= ἐ-εσθαι).  
 depart, ἀπείναι (ἀπειμι), ἀπαλλάτ-  
 τεσθαι, ἀπέρχεσθαι. VII.  
 deplore, κλαίειν, κλαύσομαι. Pf.  
 Pass. κέκλαυμαι : seld. -σμαι.  
 deprive, στέρειν (= ἐ-ειν), ἀφαι-  
 ρεῖσθαι (= ἐ-εσθαι).  
 deserve, ἄξιον εἶναι.  
 deserving, ἄξιος.  
 desire, α, ἐπιθυμία, ἡ.  
 desire, to, ἐπιθυμεῖν (= ἐ-ειν),  
 gen.  
 desirous, to be (= wish), ἐθέλειν.  
 despise, καταφρονεῖν (= ἐ-ειν),  
 gen.  
 destitute, ἐρήμος, -η, -ον.  
 destroy, φθείρειν, διαφθείρειν, κα-  
 ταλύνειν, ἀπολλύναι. IX.  
 destroy (a form of government),  
 λύ-ειν (= dissolvere).  
 determined, it is, δοκεῖ (c. dat.  
 pers.).  
 device, ἐπίνοια, ἡ.  
 devise, μηχανᾶσθαι (= ἀ-εσθαι)  
 = *machinari*.  
 die, s., κύβος, ὁ.  
 die, to, θνήσκειν, ἀποθνήσκειν, v.  
 τελευτᾶν (ἀ-ειν).  
 differ (from), διαφέρειν (gen.).  
 dig down, κατασκάπτειν.  
 diligently, σπουδαίως.  
 din, κτύπος, ὁ.  
 dine, δειπνεῖν (= ἐ-ειν).  
 dinner, δείπνον, τό (= *cæna*).  
 Diodorus, Διόδωρος, ὁ.  
 Diogenes, Διογένης, -ους, ὁ.  
 dip, βάπτ-ειν.  
 disaffected, δύσνοος, -ους.  
 disagree, διαφωνεῖν.  
 disappear, ἀφανίζεσθαι, c. Aor.  
 Pass.  
 disappoint, ψεύδειν (τινά τινος).  
 To be disappointed of —, ψεύ-  
 δεσθαι (c. gen.).  
 disciple, μαθητής, -οῦ.
- discreet, φρόνιμος.  
 discus, δίσκος, ὁ.  
 disease, νόσος, ἡ.  
 disembark, ἀπο-βαίνειν. III.  
 disgraceful, αἰσχρός.  
 disgracefully, αἰσχροῶς.  
 disobey, ἀπειθεῖν (= ἐ-ειν), dat.  
 dispirited, to be, ἀθυμεῖν (= ἐ-ειν).  
 display (= show off), ἐπιδεικνύ-  
 σθαι.  
 disposed, kindly, εὖνους 2.  
 dissatisfied, μεμψίμοιρος.  
 dissolve, λύειν.  
 distinguish oneself; be distin-  
 guished for, διαφέρειν.  
 disturb, κινεῖν (= ἐ-ειν), *movere*.  
 ταραττειν, συγκεῖν (= ἐ-ειν).  
 divine, θεῖος.  
 do, πράττειν, ποιεῖν (= ἐ-ειν),  
 δρᾶν (= ἀ-ειν).  
 do good to, εὖ ποιεῖν (= ἐ-ειν),  
 acc.; εὐεργετεῖν (= ε-ειν),  
 acc.  
 dog, κύων, κυνός, ὁ, ἡ.  
 door, θύρα, ἡ.  
 draw, ἀπαικάζειν (= take a like-  
 ness of).  
 drain away, ἀποσπᾶν.  
 draw up (of an army), τάττειν.  
 dream, ἐνυπνιαζειν.  
 drink, to, πίνειν. VII.  
 drug, φάρμακον, τό.  
 dwell, οἰκεῖν (= ἐ-ειν).

## E.

- Each other, ἀλλήλων, -οις, -ους.  
 eagerness, σπουδή (σπεύδειν).  
 eagle, αετός, ὁ.  
 ear, οὖς, ὡτός, τό. Note 9.  
 earnest, σπουδαῖος, α, ον.  
 earth, the, γῆ, ἡ.  
 easily, ῥαδίως.  
 eat, ἐσθίειν. VII.  
 educate, παιδεύειν.  
 educated, πεπαιδευμένος.  
 education, παιδεία, ἡ.  
 egg, ὠόν (ὠφόν = *ovum*).

Egypt, Αἴγυπτος, ἡ.  
 Egyptian, Αἰγύπτιος, ὁ.  
 either—or, ἢ—ἢ.  
 elbow, ἄγκων, ὁ.  
 elephant, ἐλέφας, -αντος, ὁ.  
 employ, χρῆσθαι (= ἀ-εσθαι),  
 dat.  
 empowered, I am, κύριός εἰμι (ποι-  
 εῖν τι).  
 emulate, ζηλοῦν (= ὀ-εῖν).  
 emulation, ζηλος.  
 enact laws, τιθέναι (Aor. θέναι)  
 νόμους.  
 encampment, στρατόπεδον, τό.  
 end, τέλος, -ους, τό.  
 endeavor, to, πειράσθαι (= ἀ-  
 εσθαι), Dep. Pass.  
 endure, ὑπομένειν.  
 enemy, πολέμιος, ὁ (*hostis*). ἐχ-  
 θρός, ὁ.  
 enjoin upon, ἐντέλλειν.  
 enslave, δουλοῦν (= ὀ-εῖν), κατα-  
 δουλοῦν (= ὀ-εῖν). Mid. 'for  
 oneself or to oneself.'  
 enter, εἰσιέναι (εἶμι, ἰδο).  
 entrance (of a port), εἰσπλους or  
 ἔσπλους, ὁ.  
 entreat, ἱκετεύειν.  
 entrust to, ἐπιτρέπειν.  
 envious, φθονερός.  
 envy, φθόνος, ὁ.  
 envy, to, φθονεῖν (= ἐ-εῖν), dat.  
 Eretria, Ἐρέτρια, ἡ.  
 err, ἁμαρτάνειν. III.  
 especially, μάλιστα.  
 esteem = value much, ποιεῖσθαι  
 (= ἐ-εσθαι) περὶ πολλοῦ : =  
 consider, think, νομίζειν.  
 ether, αἰθήρ, αἰθέρος, ὁ.  
 Eucles, Εὐκλῆς (-οῦς).  
 Europe, Εὐρώπη, ἡ.  
 even, of an even number, ἄρτιος,  
 ἅ, ον.  
 even, after or before *not*, οὐδέ (= *ne* — *quidem*), the *not* to be  
 untranslated.  
 even if, even though (καὶ ἐάν =)  
 κἂν (subj.).

ever (= always), αἰεί : not ever,  
 οὔποτε, μήποτε, or οὐ—ποτέ,  
 μῆ—ποτε (ποτέ, enclit.).  
 every, πᾶς : = *quisque*, ἕκαστος.  
 every thing, πᾶν.  
 every where, πανταχοῦ.  
 evident, δῆλος.  
 evidently, To be translated by  
 δῆλός ἐστι (ῆν, &c.) with  
 particp. He evidently loves —,  
 δῆλός ἐστι φιλῶν . . .  
 evil, κακός. To speak evil of,  
 κακῶς λέγειν (acc. *personæ*).  
 evil, an, κακόν, τό. κακία, ἡ.  
 evil-doer, κακοῦργος, ὁ.  
 examine, ἐξετάζειν.  
 examine-by-torture, βασανίζειν.  
 example (= instance), παράδει-  
 γμα, τό.  
 excellence, ἀρετή, ἡ (*virtus*).  
 excellent, ἀγαθός, κάλλιστος.  
 excellently, ἄριστα (neut. adj.  
 used adverbially).  
 exclude, εἴργειν.  
 exercise, to, ἀσκεῖν (= ἐ-εῖν) : =  
 make trial of, πειράσθαι (= ἀ-  
 εσθαι).  
 expect (= hope), ἐλπίζειν : =  
 claim, ἀξιοῦν (= ὀ-εῖν) : =  
 look for, ὑποπτεῖν, προσδοκᾶν  
 (= ἀ-εῖν).  
 expedition, to make an, στρατεύ-  
 εῖν.  
 expensive, πολυτελής.  
 experience, ἐμπειρία, ἡ.  
 expunge, to, ἐξαλείφειν (blot-out).  
 extend, ἐξάγειν.  
 external, ὁ (ἡ, τό) ἔξω (adv.).  
 extreme, ἔσχατος, ἡ, ον.  
 eye, ὀφθαλμός, ὁ. ὄμμα, τό.

F.

Face, πρόσωπον.  
 fair (= beautiful), καλός.  
 faithful, πιστός.  
 faithlessness, ἀπιστία.  
 false, ψευδής.

falsely, to swear, ἐπιορκεῖν (= ἐ-  
ειν).

fate, μοῖρα, ἡ.

father, πατήρ, πατρός, ὁ.

fear, φόβος, ὁ.

fear, to, φοβεῖσθαι (= ἐ-εσθαι).

δεδοικέναι (δέδοικα) or δεδιέναι.

Pdm. 66.

fearful, δεινός : to be —, φοβεῖ-  
σθαι (= ἐ-εσθαι).

feel pain, ἀλγεῖν.

female, θῆλυς, -εῖα, v.

few, ὀλίγοι, -αι, -α.

fight, to, μάχεσθαι. I.

fig-tree, συκῇ, ἡ.

find, εὐρίσκειν. v.

fine (= beautiful), καλός.

fire, πῦρ. πυρός, τό.

first, πρῶτος : adv. πρῶτον. πρῶ-  
τα, τά.

fit, ἱκανός.

fix (= to make firm), πηγνύναι  
(List ix).

flatter, κολακεύειν (acc.).

flatterer, κόλαξ, κόλακος, ὁ.

flee, φεύγειν.

flee away from, ἀποφεύγειν (acc.).

fling, ρίπτειν. ω into, ἐμ-βάλλειν.

flute, αὐλός.

fly (= flee), φεύγειν.

fodder, χόρτος, ὁ.

follow, ἐπεσθαι (dat.).

fond of gain, φιλοκερδής, ἐς.

food, τροφή, ἡ.

foot, ποῦς (or better ποῦς), ποδός, ὁ.

foot-soldier, πεζός, ὁ.

force, military, δύναμις, -εως, ἡ.

force (violence), βία, ἡ.

foreign, ἀλλότριος.

form (= species), εἶδος, τό.

fortune, τύχη, ἡ.

fortune, good, εὐτυχία, ἡ.

fortunate, εὐδαίμων, -ονος. εὐτυ-  
χής, -ές.

fortunate, to be, εὐτῷχεῖν (= ἐ-  
ειν), εὐδαιμονεῖν (= ἐ-ειν).

found, to, κτίζειν, ἰδρύειν.

foundation, θεμέλιον, τό.

fountain, πηγή, ἡ. κρήνη, ἡ.

fox, ἀλώπηξ, -εκός, ἡ.

free, ἐλευθερος.

free, to, λύειν, ἐλευθεροῦν (= ὀ-ειν).

freedom, ἐλευθερία, ἡ.

friend, φίλος, ὁ.

friendship, φιλία, ἡ.

from, ἀπό, ἐκ, παρά (gen.).

fruit, καρπός, ὁ.

full, μεστός, πλήρης, -ες (gen.),

ἐμπλεως.

future, τὸ μέλλον.

## G.

Gain, κέρδος, -ους, τό. ὠφέλεια.

gain, to, κερδαίνειν.

game, τὰ θηρία (= small wild  
animals).

garden, κήπος, ὁ.

garland, στέφανος, ὁ.

garment, ἐσθής, ἐσθῆτ-ος, ἡ.

gate, πύλη, ἡ.

Geloni (the), Γελωνοί.

general, a, στρατηγός, ὁ.

geometer, γεωμέτρης, ου, ὁ.

geometry, γεωμετρία.

giant, γίγας, γίγαντ-ος.

gift, δῶρον, τό : = act of giving,  
δόσις, εως, ἡ.

give, δίδοναι (δίδωμι).

give back, ἀποδίδοναι.

give one a share of any thing,  
μεταδίδοναι (μεταδίδωμι) τινί  
τινος.

give over, λήγειν (c. partic.).

gladly, ἄσμενος (adj.).

glory, δόξα, ἡ.

go, ἔρχομαι\* βαίνειν (III.), πορεύ-  
εσθαι.

\* εἶμι (= *I will go*) is more common than the fut. of ἔρχομαι; the moods of εἶμι, than the moods of the pres. of ἔρχομαι; and imperf. ἥειν than ἡρχόμεν.—Βαίνω is used of going on foot (*gradior*).



goal, αἶξ, αἰγός, ἡ.  
 go away, ἀπιέναι (ἀπειμι), ἀπέρ-  
 χεσθαι (VII.), ἀπαλλάττεσθαι  
 (= get off, come off).  
 go-on-an-expedition, στρατεύ-  
 εσθαι.  
 goblet, κύπελλον, τό.  
 God, a god, θεός, ό.  
 goddess, θεά, ἡ.  
 gold, χρυσός, ό. χρυσίον, τό.  
 golden, gold (as adj.), χρυσεός,  
 -οὺς.  
 good, ἀγαθός, ἐσθλός, καλός : οἱ  
 ἀγαθοί, the good : τὸ ἀγαθόν,  
 the good (abstract) : = a good  
 thing, ἀγαθόν. Very good,  
 ἄριστος, βέλτιστος, κράτιστος  
 (Note 13).  
 good for nothing, οὐδενὸς ἄξιος.  
 good will, εὖνοια, ἡ.  
 govern, κρατεῖν (= εἶεν), gen. ;  
 ἄρχειν (gen.).  
 government, πολιτεία, ἡ.  
 governor, ἄρχων, ἄρχοντ-ος (pro-  
 perly a partep. ruling).  
 gracious, ἱλεως.  
 grant, to, διδόναι (δίδωμι).  
 grass, πόα, ἡ.  
 gratitude, χάρις, -ῖτος, ἡ.  
 grave, σήκη (τίσσημι).  
 great, μέγας. Very ο, μέγιστος.  
 Grecian, Ἑλληνικός.  
 Greece, Ἑλλάς, Ἑλλάδος, ἡ.  
 Greek, a, Ἕλλην, Ἕλληνας, ό.  
 grief, λύπη, ἡ.  
 grieve, λυπεῖσθαι (= εἶεσθαι).  
 grow old, to, γηράσκειν.  
 Gryllus, Γρύλλος.  
 guard, to, φυλάττειν, διαφυλάτ-  
 τεῖν.  
 guard : to be on one's guard  
 against, φυλάττεσθαι (acc.).  
 Gylippus, Γύλιππος.

## H.

Halo, ἄλως, ἡ.  
 hand, χεῖρ, χειρός, ἡ (d. pl. χερσί).  
 hand-over, ἐγχειρίζειν (τί τινι).  
 happiness, εὐδαιμονία, ἡ.  
 happy, εὐδαίμων.  
 hard (difficult), χαλεπός.  
 hardship, πόνος, ό.  
 bare, λαγός, -ώ, ό.  
 harsh, χαλεπός.  
 hatch (its) young ; breed, νεοττεύ-  
 εῖν (wh. see).  
 hate, to, μισεῖν (= εἶεν).  
 have, ἔχειν. VII.  
 head, κεφαλή, ἡ.  
 heal, ἰᾶσθαι (= εἶεσθαι).  
 healthy, ὑγής, -ές.  
 hear, ἀκούειν.  
 heaven, οὐρανός, ό.  
 Hellas, Ἑλλάς, -ᾶδος, ἡ.  
 Hellenes, Ἕλληνες, οἱ.  
 Hera (Juno), Ἥρα, ἡ.  
 herald, κήρυξ, -υκος, ό.  
 Hercules, Ἡρακλῆς, -έους, ό.  
 Hermes (Mercury), Ἑρμῆς, -οῦ, ό.  
 hide, κρύπτειν, ἀποκρύπτειν.  
 highly, to esteem more, περὶ μεί-  
 ζονος ποιεῖσθαι (= εἶεσθαι). To  
 reverence or prize highly, περὶ  
 πολλοῦ ποιεῖσθαι (= εἶεσθαι).  
 hinder, κωλύειν.  
 him, αὐτόν.  
 hireling, μισθωτός, ό.  
 his,\* αὐτοῦ (ejus).  
 his own,\* ἑαυτοῦ or αὐτοῦ (ipsius,  
 suus).  
 hit, τυγχάνειν (Aor. τυχεῖν), gen.  
 hither, δεῦρο.  
 hold-in-estimation, τιμᾶν (ά-ειν).  
 hold-office, ἄρχειν.  
 hollow, κοῖλος.  
 holy, ἱερός, ὅσιος.  
 home, οἶκος, ό.

\* His father (acc.). τὸν πατέρα αὐτοῦ or αὐτοῦ τὸν πατέρα. His own  
 father, τὸν ἑαυτοῦ πατέρα or τὸν πατέρα τὸν ἑαυτοῦ.

honey, μέλι, -ιτος, τό.  
 honorary-privilege, γέρας, τό.  
 honor, τιμή, ἡ.  
 honor, to, τιμᾶν (= ἀ-ειν).  
 hoof, ὄπλή, ἡ.  
 hope, ἐλπίς, ἐλπίδ-ος, ἡ.  
 hope, to, ἐλπίζειν.  
 hoplite, ὀπλίτης.  
 horn, κέρας, τό.  
 horse, ἵππος, ὁ = cavalry, ἵππος, ἡ.  
 horseman, ἵππεύς, ὁ.  
 host, ξένος, ὁ.  
 hostile, πολέμιος, ἐχθρός.  
 house, οἶκος, ὁ. οἰκία, ἡ. Small  
 house, οἰκίδιον.  
 how? πῶς; (in an indirect ques-  
 tion), ὅπως (or πῶς); how  
 much, ὅσος.  
 human, ἀνθρώπινος.  
 hunger, λιμός, ὁ.  
 hungry, to be, πεινῶν (= ἀ-ειν).  
 hunt, to, ζητεῖν.  
 hurl, ῥίπτειν.  
 hurtful, βλαβερός.  
 husbandman, γεωργός (γῆ. ἔργον,  
 work).

## I.

I, ἐγώ. Pdm. 41.

idleness, ῥαθυμία, ἡ (= sluggish  
 indifference, laziness).  
 idle-talk, λῆρος, ὁ.  
 if, εἰ.—εἰάν, ἦν, ἄν (subj.).  
 ignoble, ἀγεννής, -ές.  
 ignorant, ἀμαθής, -ές.  
 ill, to be, νοσεῖν (= ἐ-ειν), ἀσθε-  
 νεῖν (= ἐ-ειν).  
 ill-affected, δύσνους (ο-ος).  
 illness, νόσος, ἡ.  
 imitate, μιμεῖσθαι (= ἐ-εσθαι).  
 immediately, εὐθύς, παραχρῆμα.  
 immoveable, ἀκίνητος.  
 implant, ἐμφυτεύειν.  
 impossible, ἀδύνατος 2.  
 in, ἐν.  
 in order to, by Fut. Partep., or a  
 final conjunction, as ἵνα, ὥς.

in the way of, ἐμποδῶν (dat.).  
 indeed, μέν: indeed—but, μέν—δέ.  
 indisposed, to be, κακῶς διατεῖναι,  
 &c.  
 injure, βλάπτειν (acc.), ἀδικεῖν  
 (= ἐ-ειν), acc.  
 injurious, βλαβερός.  
 injury, βλάβη, ἡ. ζημία, ἡ.  
 innocence, ἀβλάβεια.  
 insatiably-desirous, ἀπληστος (lit.  
 not to be filled), c. gen.  
 insect, ἔντομον.  
 insolence, ὕβρις, -εως, ἡ.  
 insolently, see To behave.  
 inspector of boys (at Sparta), παι-  
 δονόμος, ὁ.  
 instil, ἐντίζειν (ἐντίζημι).  
 instruct, παιδεύειν, διδάσκειν.  
 instruction, παιδεία, ἡ. διδαχή.  
 insult, ὕβριζειν (ὕβρις).  
 intellect, νόησις, ἡ.  
 intelligence, σύνεσις, -εως, ἡ.  
 intemperate, ἀκρατής, ἀκόλαστος.  
 intend to, μέλλειν: also by Fut.  
 Partep.  
 interest (= gain to oneself) ὠφέ-  
 λεια.  
 interpreter, ἐρμηνεύς, ὁ.  
 intimate (of friends), οἰκεῖος.  
 into, εἰς.  
 intoxication, μέθη, ἡ.  
 invasion of a country, ἐσβολή (εἰς  
 γῆν τινα).  
 investigate, ζητεῖν (= ἐ-ειν), qua-  
 rere.  
 invite, καλεῖν (= ἐ-ειν), vocare  
 (followed by ἐπί c. acc).  
 iron (of), σιδήρεος, -οὔς.

## J.

Judge, a, κρῖτής, -οῦ, ὁ. δικαστής,  
 -οῦ, ὁ.  
 judge, to, κρίνειν.  
 juggle, to, γοητεύειν (γόης, jug-  
 gler).  
 juice, χυμός, ὁ.  
 Juno, Ἥρα, ἡ.

Jupiter, Ζεύς. Note 9.

just, δίκαιος.

justice, δικαιοσύνη, ἡ (as habit).

δίκη, ἡ : court of —, δικαστήριον, τό.

justly, δικάως.

# K.

Keep, ἔχειν (VII.) : τρέφειν (*nurture*, of keeping animals).

keep an oath, ἐμμένειν τῷ ὅρκῳ.

keep silence, κατασιωπᾶν (= ἀειν).

kick, λακτίζειν.

kill, ἀποκτείνειν : = murder, φονεύειν.

kind, s., γένος, τό.

kind of —, τίς (enclit.), in agreement. A kind of disease, νόσος τις, &c. This kind of —, ὁ τοιοῦτος —. This kind of thing, τὸ τοιοῦτον.

kindly-disposed, εὖνους, -ουν.

kindness, εὐεργεσία, ἡ : = favor, χάρις, -ίτος, ἡ.

king, βασιλεύς, -έως, ὁ.

kite, ἰκτίνος, ὁ.

know, γινώσκειν (VI.), ἐπιστάσθαι, εἰδέναι (οἶδα).

know how, ἐπίστασθαι.

known, to make, δηλοῦν (= ὀειν).

# L.

Labor, πόνος, ὁ.

labor, to (= work), ἐργάζεσθαι : with toil, πονεῖν (= εἰν).

laborer, ἐργάτης, -ου. (Paid) laborer, θῆς, θήτης, -ος, ὁ.

Lacedæmonian, Λακεδαιμόνιος, ὁ.

land (opp. sea), γῆ.

land (region), γῆ (ἡ), χώρα, ἡ.

language, διάλεκτος, ἡ.

law, νόμος, ὁ : by law, κατὰ νόμον.

lawgiver, νομοθέτης, -ου, ὁ.

lay eggs, to, ὡὰ τίκτειν.

laziness, ῥάθυμία, ἡ. To be lazy, ῥαδιουργεῖν.

lead, to, ἄγειν.

lead away, ἀπάγειν.

leader, ἡγεμών, ἡγεμόνος.

leap-down, καταπηδᾶν (= ἀειν).

learn, μανθάνειν. IV.

least, ἥκιστα.

leave, λείπειν.

leave behind, καταλείπειν.

leave off, παύεσθαι.

legend, μῦθος, ὁ.

leisure, to be at, to have, σχολάζειν.

less (adv.), ἥττον.

lest, after a word denoting fear, μή : = that not, by ἵνα (ὅπως, or ὡς) μή.

let (permit), ἐᾶν (= ἀειν).

letters, γράμματα, τά.

liar, ψεύστης, -ου, ὁ.

liberty, ἐλευθερία, ἡ.

lie, a, ψεῦδος.

lie in wait for, ἐνεδρεύνειν (acc.).

life, βίος, ὁ. ζωή, ἡ.

like, ὅμοιος, ἴσος, παραπλήσιος.

like, I am, εἶκα (perf.), with dat.

like. I should like to —, ἡδέως ἄν, with Optative (= I would with-pleasure do it).

limb, μέλος, τό.

lion, λέων, λέοντος, ὁ.

little, ὀλίγος : adv. μικρόν : less, μέιον.

live, βιοῦν (= ὀειν), ζῆν (= ἀειν).

live-in, to, ἐμβιοῦν (= ὀειν).

long, μακρός : = much, πολύς.

look (at), βλέπειν, προσβλέπειν.

lose, to, ἀπολλύναι (ἀπόλλυμι). IX.

love, ἔρως, -ωτος, ὁ.

love, to, φιλεῖν (= εἰν), ἀγαπᾶν (= ἀειν), στέργειν : = ardently, ἐρᾶν (= ἀειν).

lover, ἐραστής, -οῦ, ὁ.

low-estate, ταπεινότης, ταπεινότητος, ἡ.

Lycurgus, Λυκούργος, ὁ.



## M.

Mad, to be, *μαίνεσθαι*. Like a dog, *λυτῶν* (= *ά-ειν*).  
 magistracy, *ἀρχή*.  
 maiden, *κόρη*, *ἡ*.  
 maintain (affirm), *φάναι*, *φημί*.  
 Pdm. 69.  
 make, *ποιεῖν* (= *έ-ειν*): make one something, *ἀποδεικνύναι* (= appoint): place, *τιθέναι*.  
 make-fast, *όχυροῦν* (= *ό-ειν*).  
 make an expedition, *στρατεύειν*.  
 make use of, *χρήσθαι* (= *ά-εσθαι*) *τινι*.  
 man, *ἄνθρωπος*, *ό*. *άνήρ*, *άνδρός*, *ό*.  
 mane, *χαίτη*.  
 manifest, *φανερός*, *δηλος*.  
 mankind, *ἄνθρωποι* (*οί*).  
 manure (dung), *κόπρος*, *ό*.  
 many, *πολλοί*, *-αί*. *-ά*.  
 march, to, against (*ἐπί*), *στρατεύεσθαι*, *πορεύεσθαι*.  
 mark, *σκοπός*.  
 marrow, *μυελός*, *ό*.  
 marry, *γαμεῖν* (= *έ-ειν*).  
 mart, *ἐμπόριον*, *τό*.  
 master, *δεσπότης*, *-ου*, *ό*: = *teacher*, *διδάσκαλος*.  
 master of, to be, *ἄρχειν* (gen.).  
 measure, *μετρεῖν* (= *έ-ειν*).  
 meat<sup>†</sup> (i. e. flesh-meat), pl. of *κρέας*, *τό*.  
 meet, to, *ἀπαντῶν* (= *ά-ειν*): = fall in with, *έντυγχάνειν* (dat.).  
 merciful, *ἱλεως*.  
 mere-nonsense, *λήρος*, *ό* (= idle-talk).  
 messenger, *ἄγγελος*, *ό*, *ἡ*.  
 Midas, *Μίδας*, gen. *ου*.  
 middle; middle of, *μέσος*.  
 mina, *μνᾶ*, *ἡ*.  
 mind, *νοῦς*, *ό*. *φρήν*, *-ενός*.  
 Minerva, *Ἀθηνᾶ*.  
 Minos, *Μίνως* (Gen. *Μίνωος* and *Μίνω*), *ό*.  
 misfortune, a, *συμφορά*, *ἡ*.

mode of examination (i. e. by torture, &c.), *ἐλεγχος*, *ό*.  
 monarchy, *μοναρχία* (*μόνος*, only. *ἀρχή*, government).  
 money, *χρήματα*, *τά*. *τὸ ἀργύριον*.  
*νόμισμα*, *-ατος*, *τό*.  
 month, *μήν*, *μηνός*, *ό*.  
 monument, *μνημεῖον*, *τό*.  
 moon, *σελήνη*, *ἡ*.  
 morals, *ἥθη*, *τά*.  
 more, *πλείον*, *πλέον*, *plus*; *μᾶλλον*, *magis* (comp. much).  
 mortal, *θνητός*.  
 most, *πλείστος*.  
 most [of all] (especially), *μάλιστα*.  
 mother, *μήτηρ*, *μητρ-ός*, *ἡ*.  
 motion, to be in, *κινεῖσθαι* (= *έ-εσθαι*) w. Pass. Aor.  
 move, *κινεῖν* (= *έ-ειν*).  
 moved, to be, *κινεῖσθαι* (= *έ-εσθαι*).  
 much, *πολύς*.  
 multitude of hands, *πολυχειρία*.  
 Munychia, *Μουνυχία*.  
 music, *μουσική*, *ἡ*.  
 must, one, *δεῖ*, *χρή* (*oportet*).

## N.

Name, *ὄνομα*, *τό*.  
 native land or country, *πατρίς*, *-ίδος*, *ἡ*.  
 natural disposition, *φύσις*, *εως*, *ἡ*.  
 natural philosopher, *φυσικός*, *ό*.  
 nature, *φύσις*, *εως*, *ἡ*.  
 nearly, *σχεδόν τι*.  
 necessary, *ἀναγκαῖος*.  
 necessary, to be, *δεῖ*, *χρή* (w. acc. and inf.).  
 necessity, *ἀνάγκη*, *ἡ*.  
 neck, *αὐχὴν*, *-ένος*, *ό*. *δέρη*, *ἡ*.  
 need, to, *δεῖσθαι* (= *έ-εσθαι*), gen.; *χρηῆζειν* (gen.).  
 neglect, to, *ἀμελεῖν* (= *έ-ειν*), gen.  
 neighbor, *ό πέλας* (= *the near person*. *πέλας*, adv.).  
 Neptune, *Ποσειδών*, *-ώνος*, *ό*.

never, οὔποτε, οὐδέποτε, μήποτε, μηδέποτε (*mostly of ful.*)—οὐδεπώποτε, μηδεπώποτε (*only of past*).

nevertheless, ὅμως.

night, νύξ, νυκτός, ἡ.

nightingale, ἀηδών, -όνος, ἡ.

Nile, Νεῖλος, ὁ.

no, no one, none, οὐδεῖς, μηδεῖς :

by no means, οὐδαμῶς, ἥκιστα :

no longer, οὐκέτι (*μηκέτι*).

nobly, γενναίως.

nobody, οὐδεῖς, μηδεῖς.

north-wind, βορρᾶς, -ᾱ, ὁ.

not, οὐ (οὐκ, οὐχ) : with the Imp.,

μή : not only, οὐ μόνον : not

the less, οὐδέν ἥττον : not even,

οὐδέ (*μηδέ*).

not one, οὐδεῖς.

not yet, never yet, οὐπω, οὐδεπώποτε.

nothing, οὐδέν (*μηδέν*).

nourish, τρέφειν.

now, νῦν.

nurse, τροφός, ἡ.

## O.

O that, εἴθε w. opt.

oath, ὅρκος, ὁ.

obedient, εὐπειθής, κατήκοος 2, (*gen.*).

obey, πείθεσθαι (*dat.*), ὑπακούειν, πειθαρχεῖν (= *έ-ειν*), *dat.*

obliged, to be (necessary), δεῖ w.

acc. and inf., ἀναγκαῖος εἰμί.

obscurity, ἀδοξία.

observe (a law), see Vocab. 19.

obtain, κτᾶσθαι (= *ά-εσθαι*), λαμ-

βάνειν (*iv.*), τυγχάνειν (*iv.*), *gen.*

Onoe, Οἰνῆ, ἡ.

offer (as a gift to a divinity), ἀνα-

τιθέναι : (= propose to give),

pres. and imperf. of δίδωμι.

offering, θῦμα, τό.

office (in the state), ἀρχή, ἡ.

often, πολλάκις.

oil, ἔλαιον, τό.

old, never growing, ἀγηρως.

old age, γῆρας, τό.

old man, γέρων, γέροντ-ος.

oligarchy, ὀλιγαρχία, ἡ.

once, ἅπαξ : at once (= at the same time), ἅμα.

one, εἷς, μία, ἓν.

one another (of), ἀλλήλων.

only, μόνον : (*adj.*) μόνος.

opinion, ἄν, γνώμη, ἡ.

opponents, οἱ ἐναντίοι.

opposite, ἐναντίος.

orator, ῥήτωρ, ῥήτορ-ος, ὁ.

oratory, ῥητορική, ἡ. See Vocab.

22.

Orestes, Ὀρέστης, οὐ, ὁ.

other, the (= *aller*), ἕτερος : =

*alius*, ἄλλος.

otherwise, ἄλλως.

ought, δεῖ, χρῆ (*oportet*), προσήκει

= *decel*.

## P.

Pain, ἄλγος, -ους, τό : = grief,

λύπη, ἡ : severe ὡ, ὀδύνη, ἡ.

painter, γραφεύς, -έως, ὁ.

Palladium, Παλλάδιον, τό.

panegyric, ἔπαινος, οὐ, ὁ (*praise*).

pardon, το, συγγιγνώσκειν (*dat.*).

vi.

parent, γονεύς, -έως, ὁ.

part, a, μέρος, -ους, τό : take part

in, μετέχειν (*gen.*).

participation, participating, κοινω-

νία.

passion, πάθος, τό : = angry pas-

sions, ὀργαί (*pl.*) : = evil de-

sire, ἐπιθυμία, ἡ.

path, ὁδός, ἡ.

patience, καρτερία, ἡ.

pay, μισθός, ὁ.

pay attention (to), τὸν νοῦν προσ-

έχειν (= *animus applicare*) ;

or προσέχειν only, τὸν νοῦν be-

ing understood.

peace, εἰρήνη.

peacock, ταῶς, -ώ, ὁ.

Peloponnesus, Πελοπόννησος, ἡ.  
 people, δῆμος, ὁ.  
 perceive, κατανοεῖν.  
 perform, πράττειν, ἐργάζεσθαι.  
 perhaps, ἴσως.  
 Pericles, Περικλῆς, -έους.  
 peril, κίνδυνος.  
 perish, ἀπολλύσθαι. ἀπόλωλα =  
*perii*.  
 permit, εἰν (= ἀ-ειν) : it is per-  
 mitted, ἔξεστι.  
 Persian, Πέρσης, -ον, ὁ.  
 persuade, πείθειν (acc.).  
 persuasion, πεισμός, -οῦς, ἡ.  
 phalanx, φάλαγξ, -γος, ἡ.  
 Philip, Φίλιππος, ὁ.  
 philosopher, φιλόσοφος, ὁ.  
 philosophy, φιλοσοφία, ἡ.  
 Phœnicians, Φοίνικες, οἱ.  
 physician, ἱατρός, ὁ.  
 piety, εὐσεβεία, ἡ.  
 pillage, συλᾶν (= ἀ-ειν).  
 pious, εὐσεβής, -ές.  
 Piræus, Πειραιεύς, -έως, ὦς.  
 pitch, πίττα, ἡ.  
 place, τόπος, ὁ.  
 place, to, τιθέναι (τίσῃμι). οὐ be-  
 fore, προτίθεναι.  
 plant, to, ἐμφυτεύειν.  
 Plataea, Πλάταια, ἡ : or pl. Πλα-  
 ταιαί.  
 Plato, Πλάτων, -ωνος, ὁ.  
 pleasant, ἡδύς, -εῖα, -ύ.  
 pleasantly, ἡδέως.  
 please, ἀρέσκειν (dat.) : = choose,  
 βούλεσθαι.  
 pleasure, ἡδονή, ἡ.  
 plot against, ἐνεδρεύειν (*insidiari*,  
 acc.).  
 poet, ποιητής, -οῦ, ὁ.  
 poetry, epic, ποιήσις ἐπῶν, τὰ ἔπη.  
 poison, φάρμακον (drug).  
 pollute, μαιίνειν.  
 poor, πένυς, -ητος. ἐνδεής, πτωχός.  
 poor, to be, πένεσθαι.  
 poorly (badly), κακῶς.  
 portentous monster, τέρας, -ατος,  
 τό.

Poseidon (Neptune), Ποσειδών,  
 -ῶνος, ὁ.  
 possess, ἔχειν (VII.) Also Perf.  
 κέκτημαι (= I have acquired).  
 possession, κτήμα, τό.  
 possible, δυνατός.  
 pound, τρίβειν (rub).  
 power, δύναμις : to be in the —  
 of, γίγνεσθαι ἐπὶ τινι.  
 power, it is in one's (possible),  
 ἔξεστι.  
 power, to have much, πολλὰ δύνα-  
 σθαι (cf. *multum valere* or *posse*).  
 practise, to, μελετᾶν (= ἀ-ειν),  
 ἀσκεῖν (= ἐ-ειν).  
 praise, ἔπαινος, ὁ.  
 praise, to, ἐπαινεῖν (= ἐ-ειν).  
 pray, εὐχέσθαι : = entreat, ἱκε-  
 τεύειν.  
 prayer, εὐχή, ἡ.  
 prefer, αἰρεῖσθαι (= ἐ-εσθαι). VII.  
 prepare, παρασκευάζ-ειν.  
 prepare oneself, παρασκευάζεσθαι :  
 for something, εἰς τι.  
 present, παρών.  
 present, δόσις, -εως (= act of giv-  
 ing).  
 present, to be, παρῆναι (πάρειμι).  
 Pdm. 68.  
 preservation, σωτηρία.  
 priest, ἱερεύς, -έως, ὁ.  
 priestess, ἱερέα, ἡ.  
 prisoner (of war), αἰχμάλωτος, ἡ.  
 privilege, γέρας, τό.  
 profess, ἐπαγγέλλεσθαι. ὁμολο-  
 γεῖν (= ἐ-ειν, to allow).  
 profit, ὠφέλεια.  
 profit, to, ὠφελεῖν (= ἐ-ειν), acc.  
 prone (to), ὀξύρροπος, -ον.  
 properly, ὀρθῶς (*recte*).  
 property, χρήματα, τά.  
 prophet, μάντις, ὁ.  
 propitious, ἱλεως.  
 proportion, λόγος, ὁ.  
 propose, προτίθεναι (προτίσῃμι).  
 prosperity, εὐτυχία, ἡ.  
 prosperous, to be, εὐτυχεῖν, εὖ  
 πράττειν.



prove, ἀποδεικνύναι (ἀποδείκνυμι).

prove (= test), δοκιμάζειν.

provided that, εἰ, ἐάν.

prudence, σωφροσύνη, ἡ.

prudent, φρόνιμος.

public, δημόσιος : in a public capacity, δημοσία.

punish, κολάζειν, τιμωρεῖσθαι (= ἐ-εσθαι) (= revenge oneself or requite), acc. : ἀποτίνεσθαι : to punish (by a fine), ζημιοῦν (= ὀ-ειν).

punishment, τιμωρία, ἡ : (as a fine), ζημία, ἡ.

pupil, μαθητής, -οῦ, ὁ.

pursue, διώκειν.

pursuing gain by base means, αἰσχροκερδής, -ές.

put into the hands, ἐγχειρίζειν.

put on, ἀμφιεννύναι (ἀμφιέννυμι).

x.

put to death, ἀποκτείνειν.

put to flight, τρέπεσθαι.

## Q.

Queen, βασίλισσα, ἡ.

quick, ὀξύς (= sharp in intellect).

quietness, ἡσυχία, ἡ.

Quirinus, Κυρίνος.

quoit, δίσκος, ὁ.

## R.

Race, γένος, -ους. τό : human —, ἀνθρώπων γένος.

rail-at, λοιδορεῖσθαι (= ἐ-εσθαι), dat.

raised-in-price, to be, ἐπιτιμᾶσθαι (= ἀ-εσθαι).

rather, μᾶλλον.

raven, κόραξ, -ἄκος, ὁ.

read, ἀναγινώσκειν. VI.

ready, to be (willing), ἐθέλειν.

readiness, προθυμία, ἡ.

reality, in, ἀληθῶς.

reap, θερίζειν.

reason, λόγος, ὁ : with —, δικαίως.

reasonable, ἐπιεικής, -ές.

receive, λαμβάνειν (III.), δέχεσθαι.

reed, a, ῥίψ, ὁ.

reign over, βασιλεύειν (gen.).

rejoice, χαίρειν (dat.), ἡδεσθαι (dat.).

relate, διηγείσθαι.

relation, συγγενής, -ές (σύν, with. γένος, race, family) ; prop. an adj.

rely upon (trust), πιστεύειν.

remain, μένειν, διαμένειν.

remedy, φάρμακον.

remember, μεμνησθαι (perf. μέμνημαι), gen.

remove any body (from a command, magistracy, &c.), παύειν τινά (στρατηγίας, ἀρχῆς, &c.).

render (= make), ποιεῖν.

repay, ἀποδιδόναι (ἀποδίδωμι).

repent, μεταμέλεσθαι : or impers. μεταμέλει τινί τινος.

report, a, λόγος, ὁ.

reproach, ὀνειδίζειν (ὀνειδος), acc. rei ; dat. personæ (cf. *exprobrare alicui ignaviam*).

request, to, αἰτεῖν (= ἐ-ειν), δεῖσθαι (= ἐ-εσθαι).

requite a favor, ἀποδιδόναι χάριν.

resident-foreigner, μέτοικος, ὁ.

resolve, γινώσκειν (VI.), δοκεῖ τινι.

respect, αἰδώς : with — to, περί.

rest, the, ἄλλος : = *reliquus*, λοιπός.

restore, ἀποδιδόναι (ἀποδίδωμι).

retail-trader, to be, καπηλεύειν.

retentive memory, of a, μνήμων, -ονος.

retreat, ἀναχώρησις, ἡ.

return, ἀναχωρεῖν (= ἐ-ειν).

revenge oneself on or upon, τιμωρεῖσθαι (= ἐ-εσθαι), acc., ἀμύνεσθαι (τινὰ ὑπέρ τινος).

reverence, αἰδώς, -οὺς, ἡ.

revile, λοιδορεῖν (= ἐ-ειν), acc.

revolt, to cause to, ἀφιστάναι (Aor. inf. ἀποστῆσαι). Mid., to revolt. So Aor. 2. act. ἀπέστην.

reward, ἀζλον, τό.  
 rich, πλούσιος : be or become  
   rich, πλουτεῖν (= ἐ-ειν).  
 riches, πλούτος.  
 right (just), δίκαιος.  
 rightly, ὀρθῶς.  
 rise up, ἀνίστασθαι.  
 river, ποταμός, ό.  
 road, ὁδός, ή.  
 rob, ἀρπάζειν : = deprive of, ἀ-  
   φαιρεῖσθαι (= ἐ-εσθαι) τινά τι :  
   συλᾶν (= ἀ-ειν).  
 robber, ληστής, -οῦ, ό.  
 rock, πέτρα, ή.  
 root, ρίζα, ή.  
 Roman, Ῥωμαῖος.  
 rose, ῥόδον, τό.  
 royal, βασιλείος.  
 rub, τρίβειν.  
 rudder, πηδάλιον.  
 ruin, to, ἀπολλύναι. IX.  
 ruined, ἀνάστατος, -ον.  
 rule, rule over, to, ἄρχειν (gen.),  
   βασιλεύειν (gen.).  
 ruler, ἄρχων, -οντος, ό.  
 run, τρέχειν (VII.) : run to, προσ-  
   τρέχειν.  
 run away, ἀποδιδράσκειν (acc.).  
 VI.  
 rush, to, ὀρμᾶν (= ἀ-ειν).

## S.

Sacrifice, θυσία, ή. θῦμα, τό.  
 sacrifice, to, θύειν.  
 sadness, λύπη, ή.  
 safe, ἀσφαλής, -ές.  
 safely, ἀσφαλῶς.  
 safety, σωτηρία, ή.  
 sail, πλεῖν (= ἐ-ειν).—πλεύσομαι.  
   πέπλευκα. Aor. ἔπλευσα.  
 sail, ιστίον.  
 sail away, ἀποπλεῖν (= ἐ-ειν).  
 sake of, for the, ἔνεκα, περί (gen.).  
 same, the, ό αὐτός.  
 Samian, Σάμιος, ό.  
 satisfied, to be, ἀγαπᾶν (= ἀ-ειν)  
   [*lit.* to love] with acc. or dat.

saw, α, τρίων, ό.  
 say, λέγειν, φάναι (Pdm. 69), εἰ-  
   πεῖν (= ἐ-ειν). VII.  
 sceptre, σκῆπτρον, τό.  
 scoff at, σκώπτειν.  
 scribe, γραμματεὺς, ό.  
 Scythian, Σκύθης.  
 sea, θάλασσα, θάλαττα, ή : by sea,  
   κατὰ θάλατταν : to be carried  
   out to sea, ἀποφέρεισθαι ἐς τὸ  
   πέλαγος (-ους).  
 season, καιρός, ό. See Vocab. 24.  
 secretly, κρύφα.  
 secure, ἀσφαλής, -ές : firm, βέ-  
   βαιος.  
 securely, ἀσφαλῶς.  
 see, ὁρᾶν (= ἀ-ειν). VII.  
 seek, seek for, ζητεῖν (= ἐ-ειν).  
 seem, δοκεῖν (= ἐ-ειν), φαίνεσθαι.  
 seize, ἀρπάξ-ειν.  
 self, αὐτός.  
 self-government, αὐτονομία (αὐ-  
   τός, *ipse*. νόμος, *lex*).  
 sell, πωλεῖν (= ἐ-ειν), ἀποδίδο-  
   σθαι.  
 send, πέμπειν, ἀποστέλλειν.  
 send back, ἀποπέμπειν.  
 senselessness, ἄνοια.  
 sensible, συνετός.  
 sensual pleasures, αἱ περὶ τὸ σῶμα  
   ήδοναί.  
 separate, to, διστάναι (δίιστημι).  
 sepulchre, τάφος, ό.  
 serve (= be a slave), δουλεύειν.  
 set-down, τιθέναι (= hold it to  
   be).  
 set off (on a journey), set out,  
   πορεύεσθαι.  
 set upon (place), ἐπιτίθεναι : =  
   attack, ἐπιτίθεσθαι.  
 shame, αἰδώς, -οὺς, ή.  
 shameful, αἰσχροός.  
 shameless, ἀναιδής.  
 sharpen, ζήγ-ειν.  
 sheep, πρόβατον, τό.  
 shepherd, ποιμήν, ποιμένος, ό.  
 shield, ἀσπίς, ἀσπίδος, ή.  
 ship, ναὺς, νεώς, ή.

shoot, ἀφίεναι, ἀφίημι (= let fly).

Pdm. 67.

short, βραχύς, -εῖα, ὕ.

show, to, δεικνύναι (δείκνυμι), δη-  
λύειν.

show-off, ἐπιδεικνύναι.

shut, κλείειν (perf. pass. -σμαι or  
-μαι) : ∞ in or up, κατακλείειν.

Sicily, Σικελία, ἡ.

sick, ἀσθενής, -ές.

sick, to be, νοσεῖν (= ἐ-ειν), ἀ-  
σθενεῖν (= ἐ-ειν).

sight, ὄψις, ἡ.

sign, σημεῖον, τό.

silliness, ἡλιθιότης (-ητος).

silver, ἀργύρος, ὁ.

silver (adj.), ἀργύρεος, -οῦς.

sin, ἀμαρτήμα, -ατος, τό.

sin, to, ἀμαρτάνειν. III.

since (because), ὅτε, ἐπεί.

sing, to, ᾄδειν.

sister, ἀδελφή, ἡ.

sit, to (of a bird), ἐπωάζειν.

slaughter, φονεύ-ειν.

slaughter, φόνος.

slave, δούλος, ὁ. οἰκέτης (= famu-  
lus) : to be the slave of, δου-  
λεύειν (c. dat.).

slavery, δουλεία, ἡ.

slay, φονεύειν.

sleep, ὕπνος, ὁ.

sleep, to, εὕδειν, καθεύδειν.

slow, βραδύς (also of intellect).

small, μικρός, ὀλίγος.

smelling, ὁσφρησις, ἡ.

snatch at, ἀρπάζ-ειν.

snow, χιών, χιόνος, ἡ.

so, οὕτως : = this, τοῦτο.

so great, τοσοῦτος.

so long (adj.), τοσοῦτος.

so that, ὥστε.

sober-minded, σώφρων, -ονος.

sobriety of mind, σωφροσύνη.

Socrates, Σωκράτης, -ους, ὁ.

soldier, a, στρατιώτης, -ου, ὁ.

solid, στερεός.

some, ἔνιοι (often indef.), τινές.

some—others, οἱ μὲν . . . οἱ δέ.

son, υἱός, ὁ.

soon, τάχα.

Sophocles, Σοφοκλῆς, -έους, ὁ.

soul, ψυχή, ἡ.

sound, φωνή (vox).

sow, to, σπείρειν.

spare, to, φείδεσθαι (gen.).

Sparta, Σπάρτη, ἡ.

Spartan, a, Σπαρτιάτης, -ου, ὁ.

speak, λέγειν.

speak ill of —, κακῶς λέγειν (c.  
acc. personæ).

spear, δόρυ, τό. Note 9.

spend (one's life), διάγειν (τὸν  
βίον).

sphere, σφαῖρα.

spirit, νοῦς, νοῦ, ὁ.

spirit (= courage), high-minded-  
ness, courage, εὐψυχία (εὐ.  
ψυχή). φρόνημα, τό.

spring, ἔαρ, ἔαρ-ος, τό.

stadium, στάδιον, τό.

stag, ἑλάφος, ὁ, ἡ.

star, ἄστρον, τό.

state, a, πόλις, -εως, ἡ.

statue, ἀνδριάς, -άντος, ὁ.

stay, μένειν.

steal, κλέπτειν : steal away, ἀρπά-  
ζειν.

still (yet), ἔτι.

stillness, ἡσυχία, ἡ.

stir (move), to, κινεῖν (= ἐ-ειν).

stone, λίθος, ὁ.

straight, ὀρθός, ἡ, ὄν.

stranger, ξένος, ὁ.

strength, ἰσχύς, -ύος, ἡ.

strike, τύπτειν : παῖειν.

strive (= endeavor), πειρᾶσθαι  
(= ἀ-εσθαι).

strong, ἰσχυρός.

study, a, μάθημα, τό.

subjugate, χειροῦσθαι (= ὁ-ε-  
σθαι), δουλοῦν (= ὁ-ειν).

such, τοιοῦτος or ὁ τοιοῦτος, the  
article when the particular class  
or kind is to be made promi-  
nent.

such as, οἷος.



sudden, αἰφνίδιος.  
 suffering, to be, κάμνειν.  
 sufficient, ἰκανός.  
 sufficiently, ἰκανῶς.  
 summer, ἔρος, -ους, τό.  
 sun, ἥλιος, ὁ.  
 superintendent, ἐπιμελητής, ὁ.  
 supply, bestow, παρέχεσθαι.  
 suppose, ἡγείσθαι (= ἐ-εσθαι),  
 νομίζειν.  
 supreme (of laws), κύριος.  
 surpass, νικᾶν (= ἀ-ειν), τινά,  
 διαφέρειν (gen.) = to be dis-  
 tinguished from him.  
 swallow, χελιδών, -όνος, ἡ.  
 swear, ὀμνύναι (ὀμνύμι). IX.  
 sweat, ἰδρώς, -ῶτος, ὁ.  
 sweet, ἡδύς.  
 sweetmeats, τραγήματα.  
 swift, ταχύς.  
 sword, ξίφος, τό.  
 sycophant, συκοφάντης, -ου.  
 Syracuse, Συράκουσαι, αἱ.

## T.

Tail, οὐρά, ἡ.  
 take = capture, αἰρεῖν (= ἐ-ειν).  
 List VII.  
 take care, ἐπιμέλεσθαι (gen.).  
 take hold of, ἄπτεσθαι (gen.).  
 take place (be done), γίνεσθαι.  
 taken, to be, ἀλίσκεσθαι. VII.  
 tale, λόγος, ου. μῦθος, ὁ.  
 talk, to, λαλεῖν (= ἐ-ειν).  
 talked-about, περιβόητος, ου.  
 talk nonsense, ληρεῖν.  
 talon, ὄνυξ, -υχος, ὁ.  
 taste, to, γεύεσθαι (c. gen.).  
 teach, διδάσκειν τινά τι. παιδεύειν  
 (= educate).  
 each, διδάσκᾰλος.  
 tear, α, δάκρυον, τό.  
 tell, λέγειν, φράζειν.  
 temperate, ἐγκρατής, -ές.  
 tempest-tossed, to be, χειμάζε-  
 σθαι.  
 temple, νεώς, -εώ, ὁ.

tell, λέγειν.  
 terrible, δεινός.  
 Thales, Θαλῆς, ὁ (G. Θάλεω, D. -ῆ,  
 A. ῆν) : Thales and his school,  
 οἱ ἀμφὶ Θαλῆν.  
 than, ἤ : Gen. after a compara-  
 tive.  
 that, in order, ἵνα, ὥς, ὅπως.  
 Theban, Θηβαῖος, ὁ.  
 Thebes, Θῆβαι, αἱ.  
 them, αὐτούς.  
 Themistocles, Θεμιστοκλῆς, -έους,  
 ὁ.  
 themselves. See Pdm. 45.  
 then, τότε.  
 there, ἐκεῖ. I was there, παρῆν  
 (= I was present).  
 therefore, οὖν.  
 Thermopylæ, Θερμοπύλαι, αἱ.  
 Thessalian, Θετταλός, ὁ.  
 thief, κλέπτης, -ου, ὁ.  
 thigh, μηρός, ὁ.  
 thing, πρᾶγμα, τό.  
 think, ἡγείσθαι (= ἐ-εσθαι), νομί-  
 ζειν, οἷεσθαι.  
 thirst, δίψος, -ους, τό.  
 thirst, to, or be thirsty, διψῆν (= ἀ-ειν).  
 this, οὗτος. See Pdm. 47.  
 this (emphatic, the accent being  
 used to mark the emphasis),  
 οὗτός γε (τοῦτό γε, &c.).  
 thou, σύ. Pdm. 42.  
 though, καὶν (= καὶ ἐάν).  
 through, διὰ.  
 throughout, adv., διόλου.  
 throw, ρίπτειν.  
 throw away, to, ἀπο-βάλλ-ειν.  
 thus, οὕτω(ς).  
 time, χρόνος, ὁ : right —, καιρός, ὁ.  
 Tissaphernes, Τισσαφέρνης, -ους,  
 ὁ.  
 together with, ἅμα (w. dat.).  
 toil, to, κάμνειν.  
 tongue, γλῶσσα (γλῶττα), ἡ.  
 tooth, ὀδούς, -όντος, ὁ.  
 torture, βασανίζειν.  
 touch, to, ἄπτεσθαι (gen.).

town, πόλις, -εως, ἡ.  
train, to, παιδεύειν : (to — any thing, πρὸς τι).  
travel, to, πορεύεσθαι.  
travelling-money, ἐφόδιον, τό.  
treason, προδοσία, ἡ.  
treaty, συνθήκη, ἡ. σπονδαί, αἱ.  
tree, δένδρον, τό.  
trial : to make — of, πειράσθαι (= ἀ-εσθαι), γεν.  
Trojan, Τρωϊκός.  
trophy, τρόπαιον, τό.  
trouble, πόνος, ό.  
truce, σπονδαί (pl.), -ῶν (lit. *libations*).  
true, ἀληθής, -ές.  
truly (really), ἀληθῶς.  
trunk (of an elephant), μυκτήρ, -ῆρος, ό.  
trust, to, πείθεσθαι, πιστεύειν (dat.).  
truth, ἀλήθεια, ἡ.  
truth, to speak the, λέγειν τἀληθῆ (= τὰ ἀληθῆ).  
tunic (a small), χιτώνιον, τό.  
turn, to, στρέφειν (trans.) ; = devote oneself to, τρέπεσθαι.  
twice, δίς.  
tyrant, τύραννος. See Vocab. 28.

U.

Ulysses, Ὀδυσσεύς, -έως, ό.  
unbearable, ἀφόρητος.  
under, ὑπό.  
understand, ἐπίσταςθαι, εἰδέναι (οἶδα).  
understanding, νοῦς, ό. φρένες, αἱ.  
undertaking, ἔργον, τό.  
undying, ἀγήρως.  
unexpected, ἀπροσδόκητος [ ἀ. προσδοκᾶν (= ἀ-ειν)].  
unfortunate, to be, δυστυχεῖν (= ἐ-ειν). κακῶς πράττειν (= to be doing ill).  
ungrateful, ἀχάριστος 2.  
unjust, ἀδίκος 2.  
unseen, ἀόρατος, ον.

unsparingly, ἀφειδῶς : most ω, ἀφειδέστατα.  
unsworn, ἀνώματος, ό, ἡ.  
unwritten, ἄγραφος, ον.  
up, ἀνά : lay up, κατατιθέναι.  
us, ἡμᾶς.  
use, to, χρᾶσθαι (= ἀ-εσθαι).  
use, to be of, συμφέρειν (dat.).  
useful, χρήσιμος 2. ὠφέλιμος 2.  
useful, to be, ὠφελεῖν (= ἐ-ειν).  
utter, to, λέγειν : (= emit as a sound), ἀφιέναι (ἀφήμι). Pdm. 67.  
utterly-deceive, ἐξαπατᾶν (= ἀ-ειν).

V.

Variegate, ποικίλλειν.  
vegetables, λάχανα, τά.  
very, λίαν, σφόδρα, πάνν : also by the Sup. of the adjective.  
vexatious-information, συκοφαντία, ἡ.  
victory, νίκη, ἡ.  
vine, ἄμπελος, ἡ.  
violence, βία, ἡ.  
violently, σφόδρα, λίαν.  
virtue, ἀρετή, ἡ.  
viviparous, ζωοτόκος. See Vocab. 24.  
voice, φωνή.  
void, ἔρημος (gen.).  
vulture, γύψ, γυπ-ός, ό.

W.

Wagon, ἄμαξα.  
wait, μένειν.  
waking (of a waking person, &c.), ἐγρηγορικός.  
wall, τεῖχος (-ους).  
want, to, δεῖν (= ἐ-ειν).  
war, πόλεμος, ό.  
war, to carry on, πολεμεῖν (= ἐ-ειν).  
ward off, ἀμύνειν. See Vocab. 29.

warrior, στρατιώτης, -ου, ὁ.  
 war-song, παιάν, παιᾶν-ος, ὁ.  
 wash, λούειν.  
 water, ὕδωρ, ὕδατος, τό. Note 9.  
 wax, κηρός, ὁ.  
 way (road, journey), ὁδός, ἡ : (= manner), τρόπος, ὁ.  
 we, ἡμεῖς.  
 weak, ἀσθενής, -ές.  
 weakness, ἀσθένεια, ἡ.  
 wealth, πλοῦτος, ὁ. χρήματα, τά.  
 weary, to be, κάμνειν.  
 weave (a garland), πλέκειν.  
 weep, to, κλαίειν.  
 well, καλῶς, εὖ : do well to, εὖ ποιεῖν (= εἶναι), εὐεργετεῖν (= εἶναι), acc. : to be well, εὖ ἔχειν : to be doing well, εὖ πράττειν.  
 well - appointed, κεκοσμημένος (partcp. perf. pass. from κοσμεῖν [= εἶναι], to adorn, arrange beautifully).  
 well-disciplined, εὐπειθής (= obedient).  
 well-disposed, εὐνοος, -ους.  
 well-ordered, τεταγμένος (perf. pass. partcp. from τάσσειν).  
 what ? τίς ; τί ;  
 what kind of, ποῖος. See Vocab. 25.  
 whatever, ὅστις, ὅσπερ.  
 when, ὅτε, ἐπεὶ.  
 whence, ἐξ οὗ.  
 whenever, ὅταν (subj.).  
 where, οὗ, ὅπου : where ? πῇ ;  
 wherever, ὅπου ἂν (subj.).—οὗ, ὅπου (w. opt.).  
 whet, ὀίγειν.  
 whether, πότερον.  
 which ? (of two), πότερος.  
 white, λευκός : as subst., τὸ λευκόν.  
 whither ? πῇ ;  
 who, which, ὅς : interrog. τίς ;  
 whoever, ὅστις, ὅσπερ.  
 whole, πᾶς, ἅπας, σύμπας, ὅλος.  
 wicked, κακός, πονηρός.

wife, γυναῖκα, γυναικ-ός, ἡ.  
 wild beast, θηρίον, τό.  
 willing, ἐκόν, -οῦσα, -όν.  
 willing, to be, βούλεσθαι, ἐθέλειν.  
 willingly, ἡδέως. Most —, ἐκόν, see Willing.  
 wind, ἄνεμος, ὁ.  
 wine, οἶνος, ὁ.  
 wing, πτερόν, τό. πτέρυξ, -γος  
 wing (of an army), κέρας, τό.  
 winter, χειμῶν.  
 wisdom, σοφία.  
 wise, σοφός : to be —, φρεῖ (= εἶναι), prudentem esse.  
 wish, to, βούλεσθαι, ἐθέλειν.  
 with, σὺν (dat.), μετὰ (gen.).  
 within, ἐντός (gen.).  
 without, ἄνευ (gen.).  
 woman, γυναῖκα, γυναικ-ός, ἡ.  
 woman, old, γράυς, γράως, ἡ.  
 wonder, to, to wonder at, θαυμάζειν.  
 wonderful, θαυμαστός.  
 wont, to be, ἐθίζειν.  
 word, λόγος, ὁ.  
 work, ἔργον, τό.  
 write, γράφειν.  
 worst, to, ἡττᾶσθαι (= ἀεσθαι), κακίσειν.  
 would that —, εἴθε.  
 wound, τραῦμα, -ατος, τό.  
 wrist, καρπός, ὁ.  
 wrong, to do, ἀδικεῖν (= εἶναι).  
 wrought, ἐργασμένος (ἐργάσασθαι).

## X.

Xenophon, Ξενοφών, -ώντος, ὁ.  
 Xerxes, Ξέρξης, -ου, ὁ.

## Y.

Year, ἔτος, -ους, τό. ἐνιαυτός, ὁ.  
 yesterday, χθές.  
 yet, ἔτι, πῶ.  
 yield, εἵκειν.  
 you, ὑμεῖς.



young, νέος.

young animal, σκύμνος, ὁ.

young bird, νεοττός (*Atticè* for  
νεοσσός).

young man, νεανίας, -ου.

yourself, αὐτός, in nom. ; σεαυ-  
τοῦ (σαντοῦ) in oblique cases.  
Pl. yourselves, ὑμεῖς αὐτοί.

THE END.



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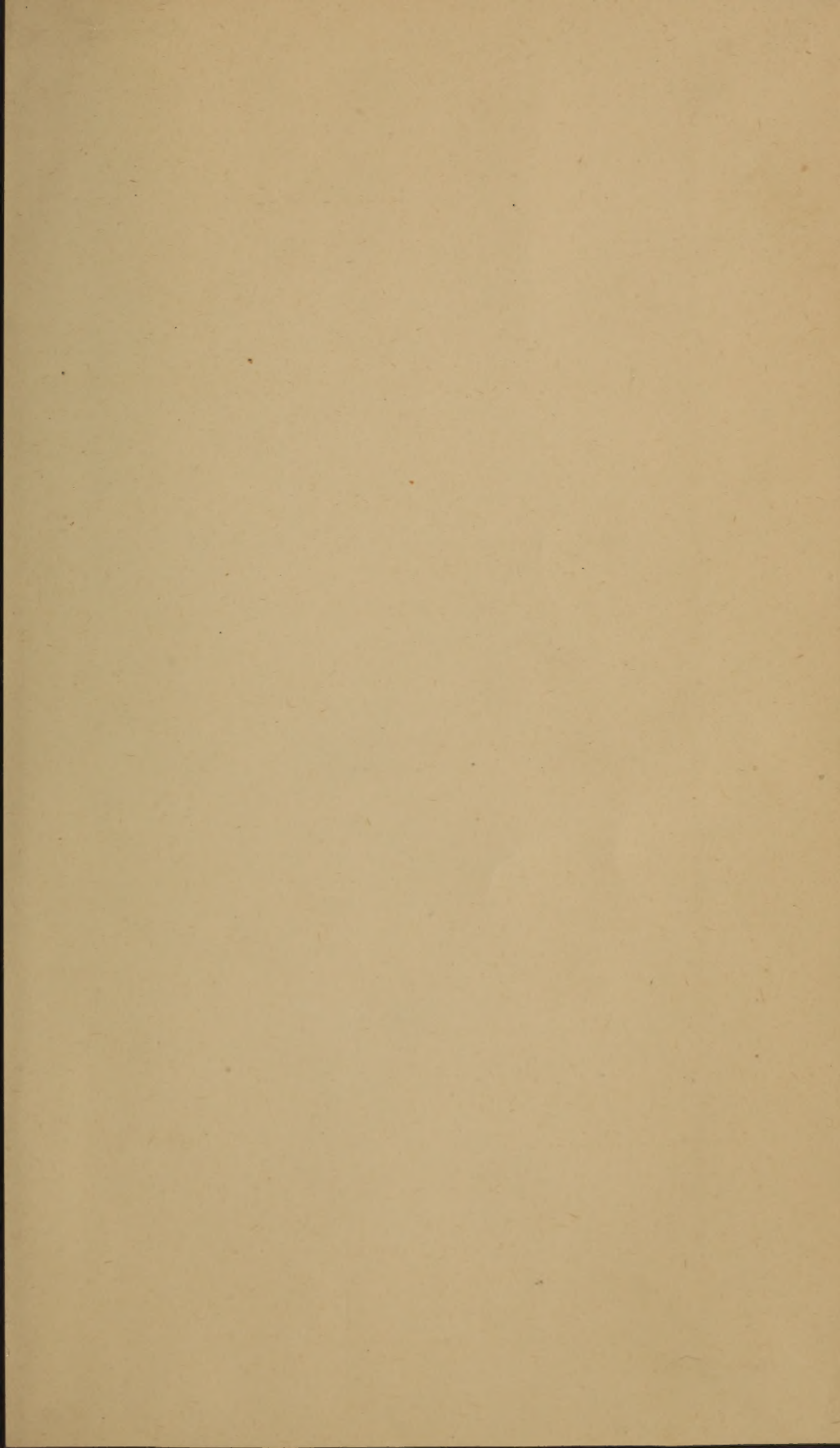
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